

A TREATISE OF ANGER.

VVherein is shewed the lawfull, laudable, and necessarie vse of iust and holy Anger, and what is required thereunto.

AND AFTERWARDS IS DECLARED,
what corrupt and vniust Anger is, the kindes, causes, effects, and properties thereof, together with the
preseruatiues and remedies, whereby
it may be eyther prevented. or cured
and expelled.

By Iohn Downame Batchelar in Diuinitie,
and Preacher of Gods Word.

PROV. 26. 32.

*Hee that is slow to Anger is better then the mightie man:
and hee that ruleth his owne minde, is better then hee
that winneth a Citie.*

LONDON:

Printed by T. E. for William Welby, dwelling in Paules-
Church-yard at the signe of the Grayhound.

1609.

A

THE TREATISE OF ANGER.

Anger is a passion which is not only
natural, but also necessary to the human
mind, and what is required is to control it.

AND FURTHERWARDS IS DECLARED
that, contrary to the common opinion, Anger is the kindest of
passions, and that it is necessary to the human mind
to be able to control it, and to be able to use it
in a proper manner.

By Leonard Dwyer a Bachelor in Divinity,
and Minister of the Gospel.

PROVINCIAL.

It is a law of nature, that the mind is
not able to control its passions, and that it
is necessary to be able to control it.

LONDON:

Printed by T. C. in the Strand, near the
Church of St. Martin's.



TO THE RIGHT

Honourable Sir *Thomas Egerton*

Knight, BARON of *Ellesmere*, Lord Chancellor
of England, and one of his Maiesties most honorable
pruie Counsell, my very good Lord: health
and prosperitie with increase of all spirituall
graces in this life, and eternall happi-
nesse in the life to come.



*H*aving had through your Hon-
orable bountie, a part of the Lords
Vineyarde allotted unto mee his
most unworthy workeman, by
your Honour his most worthe
Steward, to the end I should plant
and water, purge and prune it,
I thought it my part not onely to
performe my dutie in this behalfe, in such measure as
God enableth mee, but also to present unto your Ho-
nour the first frutes of my labours which have yet
offered themselves to publike view, to the end that I
might thereby both shew my selfe not altogether negli-
gent in our great Lord and Maisters businesse, and also
give some token of most obliged dutie and humble thank-
fulnesse to you his Honourable Steward, by whose ap-
pointment I have obtained a place wherein I may im-
ploy my paines, whereas otherwise I should eyther have

The Epistle Dedicatorie.

stood idle in the market place, or else beene compelled to haue digged in another mans ground, with great labour and little fruite. If these my first fruites seeme vnpleasant in your most learned and iudicall taste, eyther impute it to the immaturitie caused by their short time of growth and small-experienced skill of the Vintager, or else consider that they are destinated to a physicall vse for the purging away of choller, and therefore though they bee not pleasant in taste, yet may they bee profitable in operation. Such as they are (in all humilitie, crauing pardon for my boldnesse) I commend them to your Honourable Patronage and protection, and your selfe to the Almightyes, most heartely beseeching the glorious and great Lord of the Vineyard long to continue you his faithfull Steward amongst vs, to the advancement of his glory, the propagation of his Vine, and the exceeding comfort of his poore condemned Labourers. Amen.

Your Honours in all humble
dutie most bounden

JOHN DOWNAME.



To the Christian Reader.



Onsidering the vniuersall infection of this contagious disease of the Soule, VNIST ANGER, and the manifold pernicious euils which it worketh, both priuate and publique, I thought good to prescribe out of Gods word, some remedies for those Patients which are committed to my cure, whereby they might eyther bee preserved from these feuerlike fits, which cause men outwardly to shake and tremble, when as inwardly they are most inflamed, or els haue their heate somewhat allayed and abated, when they are already fallen into them. The which my prescript I thought at the first should haue bene communicated to no more then mine owne Patients, till I was perswaded by more skillfull Phisitions then my selfe, that the publishing thereof might redound to others profit. And therefore desiring nothing more then to exercise my poore talent to the glory of my maister who bestowed it, and the benefit of my fellow seruants, for whose good also I haue receiued it, I willingly condescended to their motion. And for as much, as I had onely shadowed a rude draught without colour or countenance, I was faine to take a review of my worke, altering some things, and adding others as it were new lineaments,

To the Christian Reader.

which I thought more fit for the Presse then for the Pulpit. If any thinke me too quicke in practise, they will (I hope) excuse me, if they consider that I make experience of my slender skill, not in the vitall parts, but in the seete of the soule, namely the affections, and yet the curing of them, or but this one of them, may greatly redound to the benefite of the whole, for as the diseases of the seete doe grieue the heart, and offend the head, and the curing and healing of them doth ease and comfort both, so when the affections are distempered being infected with the contagion of our originall corruption, even the chiefe parts of the soule, the Vnderstanding and Will, are not a little disturbed and disordered, by receiuing from them their contagious pollution. And therefore he who can skilfully purge these neather parts shall ease the higher, by drawing downe those corrupt humours which do offend and annoy them. Seeing then, there may come by my practise great good with little danger, I haue the rather aduentured the cure: being contented to vndergoe the censure of some for too much hast, who (I feare mee) are in these cases as much too slow, to the end that I may to the vttermost of my skill benefit many. The Lord who is the onely true Physician of soules diseased with sinne, blesse this and all other my indeauours that they may bee profitable for the setting forth of his glory, the benefit of my brethren, and furthering the assurance of mine owne saluation.

Amen. Anno. Dom. 1600.



A TREATISE OF

Anger, wherein the lawfull vse,
and the vnlawfull abuse of this affection,
is shewed out of Gods word.

Ephesians. 4. 26.

*Be angry and sinne not, let not the Sunne goe downe on
your wrath.*

CHAP. I.



THE miserable ruines of our excellent state by creation, which were the lamentable effects following the sinne of our first parents, and the foule spots of originall corruption, which like a contagious leprosie deriued from them haue infected all their posteritie, doe not so euidently appeare in any part of the body or soule as in the affections, which are so corrupted and disordered that there scarce remains any small reliques of their created puritie. And hence it is that the heathen Philosophers though they did not perceiue how much the bright shining beames of our reason, and the vnderstanding part of the soule, were dimmed and darkened with the
foggie

Seel. 1.

foggie mists of originall sinne, but highly extolled with ouer partiall prayes, the excellencie & perfection of them, yet they plainly discerned the great corruption of our disordered affections, inso much that some of them being ouer-
 swayed with too great vehemencie of affection in speaking against the affections, haue condemned them as simply, and in their owne nature euill, and therefore wholly to bee abandoned, seeing there was no hope they should be amended: others with a more iudiciall insight discerning between the things themselues and their corruption, haue written whole tractates for the reforming of them, esteeming the chiefe toppe and perfection of wisdome to consist in the well gouerning and ordering of these disordered and tumultuous passions.

If then the heathen Philosophers walking in the darke night of ignorance and error, and illightened onely with a small glimmering sparke of naturall reason, could thereby both discerne their corrupt affections, and also did studie to reforme and bring them vnder the rule of reason, how much more earnestly should we endeauour not so much to marshall them vnder the conduct of naturall reason, which is it selfe but a blind leader, as to reforme and purge them by the word of God, which like a glorious shining Sunne, hath dispelled the foggie mists of ignorance and error, and so discovered all the spots and deformities of them, farre more clearly then our blinde reason.

And as we are earnestly to labour for the reforming of all the affections, so most earnestly of al this of anger, which of all other is most turbulent and violent if it be not bridled and restrayned. And for our better furtherance in so good an endeauour, I haue made choice of this text, to the end I might shew how farre forth anger is to be approoued and imbraced, & in what respect it is to be auoided & shunned. In handling whereof I wil first shew the meaning of the words, and afterwards intreate of their seuerall parts.

In shewing the meaning of the words I will first define what

what anger is, and then set downe the diuers sorts thereof. Anger therefore generally considered, is thus defined: it is an affection, whereby the blood about the heart being heated, by the apprehension of some iniury offered to a mans selfe or his friends, and that in truth, or in his opinion onely, the appetite is stirred vp to take reuenge.

What anger is
in generall.

First, wee will speake of the thing defined, and after of the definition. Anger in the Latine tongue is called (*Ira*) which name hath his notation from the effect, for when by the apprehension of an iniury, the heart is inflamed with the heate of anger, it doth make a man (*quasi ex se ire*) as it were to goe out of himselfe, and in this respect hee who was angry, was said by an vtuall Latine phrase (*non esse apud se*) not to be with himselfe, and *ad se redisse*, to haue returned to himselfe, when his anger was passed ouer. The Grecians did especially vse two names to expresse this affection, which did containe in them the very nature of Anger. The first *Συμῆς* which signifieth the perturbation it selfe, or the heating of the blood by the apprehension of the iniurie offered: the other *ὀργή* which signifieth the appetite or desire of reuenge, which followeth the perturbation. So that these two names containe in them, both the materiall and formall cause of anger: for the materiall cause is the heating of the blood about the heart, which is signified by the first name *Συμῆς*: the formall cause is the appetite or desire of reuenging the iniury offered, which is vnderstood by the other name *ὀργή*.

The names of
anger with the
notation.

The most vsuall name vsed by the *Hebrewes* to signifie anger is *Aph*, which signifieth also the Nose, and by a synecdoche the whole face: which name is given vnto it eyther because in a mans anger the breath doth more vehemently and often issue out of the nose, which is as it were the smoke issuing from the flame kindled about the heart, or else because in the face anger is soonest discerned, by the often entercourse and change of colours.

Our English word anger is deriued from the latine word

B.

Angor.

Angor, which either signifieth throttling and choking, or vexation and griefe, because anger worketh both these effects if it be immoderate: for it stops the throate leaving no passage for words, and it vexeth and tormenteth both the body and the minde.

The definition
explained.

And so much for the name: now wee will speake of the definition. First I say it is an affection, for the whole essence of a man consisteth of these three things, body, soule, and affections, which doe participate of both the other: now anger cannot bee said to bee a qualitie or propertie of the soule alone, for the materiall cause thereof is the boyling of the bloud about the hart, nor of the body alone, for the formall cause, namely the appetite and desire of reuenge stirred vp by the apprehension of the iniurie offered, doth more properly belong to the soule, and therefore I call it a mixt affection proceeding from them both.

I adde the materiall cause, namely the heating of the bloud about the hart, which heate or inflammation is caused by the apprehension of the iniurie offered, or the dislike which the heart conceiueth of the iniurie apprehended: which is either in truth an iniurie, or but in opinion and appearance onely: for anger hath not alwayes a true cause, but sometime fained & imaginary: and this materiall cause (namely the heating of the bloud by apprehension of the iniurie) the formall cause followeth, that is to say, an appetite or desire of reuenge, for before wee desire to reuenge the iniurie, we first apprehend and feele it, which desire is either iust or vniust: iust, if we be angry for a iust cause, with those with whom we ought to be angry, after a iust maner, obseruing a fit time, and to a good end: vniust, if these circumstances be not obserued. Furthermore in this definition the cause of anger is exprest, namely iniurie offered, (for anger alwayes presupposeth iniury) and the subiect thereof which is the hart, as also the object, to wit, reuenge of the iniurie.

And

And so much for the generall definition of anger : now Sect. 2.
 we are to shew the diuers sorts thereof, or rather the diuers The kindes of
 acceptation of the same affection. First it is taken for the anger.
 naturall affection of anger as it was created of God, and Natural anger.
 had his being in man before the fall. Secondly, as it is cor- Corrupt anger
 rupted since the fall by original sinne. Thirdly, as it is re- Sanctified
 newed and sanctified by Gods spirit. We are not therefore anger.
 with the Stoikes to confound these three together, and The Stoikes
 and without difference to condemne them all : for howso- confuted.
 euer this affection as it is corrupted is most turbulent, and
 of all others most pernicious, yet wee are to hould that the
 naturall affection considered, either as it was created by
 God, or so farre forth as it is renewed and sanctified by
 Gods spirit is iust, holy, and lawfull.

And this may easily be prooued by diuers reasons : first That the affe-
 because it was created by God, and was in man before the ction of anger
 fall, and before any euill entred into the world: being there- is in it owne
 fore the Lords owne workmanship, which by his owne nature lawfull.
 testimonie was approoued to be very good, Gen. 1. 31. and Gen. 1. 31.
 of greater antiquitie then euill it selfe, it followeth, that the
 affection in it owne nature is to be esteemed as good and
 lawfull. Secondly, because in many places of the Scriptures
 it is attributed to God himselfe, Rom. 1. 18. *the anger of God* Rom. 1. 18.
is made manifest from heauen against all impietie. Ioh. 3. 36. *he* Ioh. 3. 36.
that beleeueth not in the sonne shall not see life, but the anger
of God shall abide vpon him. Seeing therefore it is ascribed
 vnto God, to whose most perfect and iust nature nothing
 agreeth but that which is iust & holy, it followeth that this
 affection it selfe is so to be esteemed. True it is that neither
 this nor any other affection is in God if we speake properly,
 but onely attributed vnto him, that our weake capacities
 may better conceiue how he exerciseth his workes and eter-
 nall counsailes toward his creatures : But yet forasmuch as
 nothing is attributed & ascribed vnto him which is not good
 and iust, so far forth as it is ascribed, it euidently sheweth
 that anger in it owne nature is not euill.

6 *That the naturall affection of Anger is lawfull.*

Lastly, this manifestly appeareth in that this affection was truly and naturally in our Saniour Christ himselfe as
Mark. 3. 5. hee was man, as it is euident *Mark. 3. 5.* where it is saide that hee looked angerly vpon the *Scribes* and *Pharises*, mourning for the hardnesse of their hearts: so likewise being incited with an holy anger, to see his Fathers house turned into a market, he driueth the buyers and sellers out of the Temple, *Iohn. 2. 17.* Seeing then Christ was angry and yet free from all sinne, it followeth that Anger in it owne nature is iust and holy.

Obiection. 1. But it may be objected that anger is in many places of the Scriptures condemned and forbidden: as *Mat. 5. 22.*

Mat. 5. 22. *He that is angry with his brother vnadvisedly, is culpable of iudgement,* I answer, that not anger simply but vnadvised anger is there condemned: and in a word all other places where this affection is forbidden, are to be vnderstood, not of the affection it selfe, as it was created or is renewed by Gods spirit, but as it is corrupted and depraued with originall sinne: for anger being sanctified, is not onely iust and lawfull, but also commendable, profitable, and very necessary, as being the whetstone of true fortitude, whereby wee are stirred vp and encouraged to maintaine the glory of God, and our owne persons and states, against the impietie and iniustice of men. Though anger therefore be but a bad Mistresse to commaund, yet it is a good seruant to obey: though it be but an ill Captaine to lead our forces into the field against our spirituall and temporall enimies, yet it is a good souldier so long as it subiecteth it selfe to the gouernment and discipline of sanctified reason.

Obiection. 2. But it is further objected by the *Stoikes* that anger is a perturbation of the minde and therefore euill. To this I

Answer. answer, that as the perturbation of the minde which is moued vpon vniust causes is also vniust and euill, so that which is caused vpon iust and necessary occasions is iust and commendable: as for example, when a man seeth God dishonoured, Religion disgraced, wickednesse unpunished; If there-

That the naturall affection of Anger is lawfull. 7

therefore his minde be perturbed and troubled, this perturbation is not to be condemned, nay to be commended, and they rather to be condemned who are not so troubled. Thus was our Saviour perturbed when he saw Gods house dishonoured, as also when hee raised vp *Lazarus*: thus was *Phinees* disturbed and troubled in minde, when he saw that shamelesse sinne of *Zimry* and *Cozby*: and *Elias* when religion was contemned, idolatrie erected, and the Lords true Prophets destroyed. *John. 2. 17. and 11. 23. Nom. 24. 7. King. 19.*

Though therefore anger be a perturbation of the mind it doth not follow that it is euill, for not the perturbation it selfe but the cause thereof maketh it good if it be good, and euill if it be euill. Furthermore whereas they obiekt that anger blindeth and confoundeth reason, I answere first, that if anger bee temperate and moderate, it doth seruiceably waite vpon reason, and not imperiously ouer rule it: and rather maketh a man more constant and resolute in walking the path of truth, which hee hath diseryed with the eie of a cleare iudgement, then any wayes dazell or offend the sight whereby hee should be caused to stumble in the way, or else turne aside into by pathes of error. 3. Obiection. Answer.

Secondly, though it should be graunted that for the instant Reason is somewhat disturbed with the passion, it doth not follow that it is euill or vnprofitable, for before the affection is inflamed, the reason apprehendeth and iudgeth of the iniury, and so as it were first kindleth the flame, which being kindled, doth for the instant perturbe the minde, but the perturbation being quickly ouer passed and the minde quieted, Reason is made no lesse fit thereby to iudge of the iniury, and much more fit to reuenge it. And therefore moderate and sanctified anger is so farre from hurting and hindering the iudgement of Reason, that it rather seruiceably aydeth and supporteth it, by inciting and encouraging it courageously to execute that which Reason hath iustly decreed and resolved: as therefore the most precious eye-salue doth presently after it is put into the eye dim and dazell

the sight, but afterwards causeth it to see much more clearly: to this affection of moderate and holy anger doth at the first somewhat perturb reason, but afterward it maketh it much more active in executing and performing all good designs. And so much for the lawfulness of Anger, both in respect of the first creation thereof, and as it is renewed and sanctified by Gods spirit, as also concerning the diuers sorts of Anger.

What anger is
commanded
and what for-
bidden.

Now in the next place we are to consider which of these is commanded or forbidden in my text. First for the affection as it was created by God, howsoever it was iust and holy in it selfe, yet now the beauty and excellency thereof is defaced with the foule spots of originall sinne, so that there remaine onely some reliques of the perfection wherein it was created, till it be againe renewed and restored by Gods sanctifying spirit. This therefore is not here commanded or forbidden, but onely that we labour as much as may bee, that it may come neare his former excellencie. The other two sorts, namely, corrupt and sanctified anger, the one in these wordes is commanded, the other forbidden.

The generall
diuision

These wordes therefore may be diuided into two generall parts. The first an exhortation or commaundement, wherein iust and holy anger is inioyned or commended vnto vs in the first wordes (*Be angry,*) the second a prohibition or dehortation from vniust, and corrupt anger in the next wordes (*but sinne not,*) and because by reason of our corruption we are prone to fall into it, the Apostle in the wordes following limiteth and restrayneth it to a short time, least it should turne into mallice. *Let not the Sunne goe downe,* &c. as though he should say, though through infirmities ye fall into rash and vnadvised anger, yet continue not in your sin. *Let not the Sunne goe downe on your wrath.*

That iust anger
is here com-
maunded.

The most of our new interpreters thinke that the first wordes are rather a permission then a precept, and therefore to be vnderstood thus. *If you be angry, sinne not* or thus, *Are you angry? sinne not*: that is, though through infirmity yee fall

fall into anger, yet adde not sinne vnto sinne by continuing in it. But I see no reason why the words should be thus wrested, seeing there followeth no absurditie or inconuenience, if they be plainly vnderstood without any alteration, which cannot be auoyded if wee admit of their exposition: for I would aske of them whether is here meant a lawfull and iust anger, or that which is vnlawfull and vniust? if lawfull and iust, why may it not be commaunded, seeing it is as necessary and profitable to the furthering of Gods glory, and our good, as any other sanctified affection? if vniust and vnlawfull as they vnderstand it, I would know how wee can be angry and sinne not. But say they if a holy anger were here ment, what needeth the constraint? *Let not the Sun, &c.* Seing the longer it lasted, the rather it were to be commended, if it were iust and holy: I answere these words are to be referred not to the precept (*be angry*) but to the prohibition (*but sinne not*) where vniust anger is forbidden as before iust anger was commaunded and this is manifest in the text, for he doth not say, *Let not the Sunne goe downe ἐπὶ τὴν ὀργὴν upon your anger*, but, *ἐπὶ τῷ πλεονασμῷ ὀργῆς, upon your Wrath*, or vniust and inueterate anger, as this word is commonly vsed.

So that the sence of these words is briefly thus much: be angry and spare not, so that your anger be iust and holy, but seeing by reason of your infirmitie and corruption your iust anger may easily degenerate and become vniust, if due time, place, person, and other circumstances bee not obserued, therefore take heede you sinne not, by being vniustly angry, yet if through infirmitie ye fall into this sinne, doe not harbour it, no not one day. *Let not the Sunne goe downe on your wrath.*

The meaning of the words.

And so much for the meaning of the words: Now I will intreate of their severall parts. And first concerning iust anger, what it is, and what is required in our anger that it may be iust and holy. This anger is an holy and reasonable desire of reuenge stirred vp in vs, vpon iust, waightie, and necessary

Sect. 4.
Of iust anger.

The definition of iust anger.

The first cause
of iust anger
the glory of
God.

necessary causes, whereby wee being after a lawfull manner angry with our owne and others vices & sinnes, rather then with the persons, doe desire iustly to punish and reuenge the vices and sinnes, to the end God may be glorified, the parties amended, and that the anger of God being pacified, may be auerted not onely from the party offending, but also the Church and common wealth. First then it is required to holy and lawfull anger, that the cause thereof be iust: now the iust causes of anger are diuers. First, when wee are moued therevnto with a zeale of Gods glory: for when we see God dishonoured, and his glory defaced, it is not onely lawfull to be angry with the offenders, but also necessary: for we professe our selues to be Gods subiects, now we know that no good subiect can with patience endure to heare or see the glory of his Soueraigne impeached? wee professe our selues Gods seruants, and what good seruant can abide to see his maister disgraced? wee professe our selues Gods children, and good children are more grieved & offended when they perceiue that their parents are any wayes abused or iniured, then if the iniuries were offered to themselves: if therefore we be loyall subiects, faithfull seruants, and louing children, wee cannot choose but bee incited to a holy anger if we see our glorious Soueraigne, our good maister, and gracious father, by any meanes dishonoured.

Example.

Exod. 16. 20.
Num. 12. 3.

When *Moses* saw that the children of *Israell* had contrary to Gods expresse commandement reserued *Manna* till the next morning, hee could not containe himselfe from shewing this holy anger, when hee saw his Lord and maisters will not obserued, *Exod.* 16. 20. So that though *Moses* were the meekest man that was on earth, yet could he not with patience endure, to see Gods ordinance contemned. In like manner when he saw that honour and glory which was due onely to God almightie, deriued to a base and brutish Idoll, he was prouoked to an holy anger, and so wholly possessed with a diuine and heavenly rage, that hee not onely breaketh the two Tables written by Gods owne hand, but sharply

sharply reuengeth this idolatry with the death of three thousand of the offenders. So that though the people were dearer to him then his owne life, yea then the saluation of his owne soule, yet was the glory of God more deare and precious vnto him then eyther of both. Phinees also when he saw God dishonoured with that shamelesse sinne of Zimry and Cozby, being prouoked with an holy anger he reuenged this dishonour, with the death of both the offenders. Thus also was Elias zealous for Gods glory, because the Children of Israell had forsaken his couenant, cast downe his alters, and slaine his Prophets.

And thus was our Sauour Christ possessed with a feruent zeale of his fathers glory, *John 2. 17.* If therefore we would approue our selues to be Gods Children, wee must follow their example: and for as much, as nothing more dishonoureth God then sin, nothing should offend and displease vs more then sinne, whether it be in our selues, or in our neighbour. When therefore wee fall into sinne, wee are to be offended with our selues, that so we may auert the Lords anger from vs; for as they which iudge themselves, shall not be iudged of the Lord, so they who are angry with themselves for sinne, shall escape the Lords anger. And this our anger must proceed to a holy reuenge. Those who haue offended by surfetting and drunkennesse, are to punish themselves with fasting and abstinence. Those that haue wallowed themselves in voluptuous pleasures, are to subdue and mortifie them, though they bee as deare and precious vnto them as their right hand and eie. Those who haue defrauded their neighbor by purloynning away his goods, are with *Zacharias* to make restitution foure fold, *Luke. 19. 8.*

And as we are bound by the law of charitie to loue our neighbours as our selues, so also to bee angry with them as with our selues, namely, with this holy kinde of anger for sinne. Whensoever therefore wee see them by their sinnes dishonour God we are to bee displeased therewith, and so farre forth as the limits of our callings extend to shew our

Ier. 6. 10. 11 selues offended, according to the example of the Prophet *Jeremie*, who because the people would not heare the word of the Lord was euen filled with diuine wrath, *Ieremie 6. 10. 11.* But how cold mens zeale of Gods glory is in this age frozen in the dregs of sin, too lamentable experience sheweth: for first who almost is angry with himselfe for his sins in this respect, because he hath by them dishonoured God? every one sheweth spleene enough if his sinnes receiue condigne punishment, but hauing to do with themselves, in respect of the sinne it selfe, they are like milde doutes, without gaulc. The adulterer is much displeased if for his sinne he be enioyned to maske in a white sheete, though therby he haue deserued death, but the poyson of his sinne is most sweet to his enuened appetite. The couetous extortioner is much offended if hee bee iustly deprived of that riches which hee hath vniustly gotten, but he is not angry with his sinne into which hee is fallen by vniust comming by them. The blasphemer is enraged if he be but reprovved for his blasphemy, though by the law of God, he deserueth to die for it, but he is nothing displeased with himselfe for dishonouring the Maiestie of God: In a word every one is angry with the smallest punishment, yet not moued with the greatest sin: but if we would be angry and sin not, we must not be so much displeased for incurring that punishment which we haue iustly deserued, as that by our sinnes we haue dishonoured God.

And the like abuse there is of our anger towards others: men are soone stirred vp to choller against their neighbours, vpon every slight occasion and shew of iniury offered to themselves, though it be but an vnkinde word, or a mistaken speech, or but a strange countenance, but when God is dishonoured, his name blasphemed, his religion derided, his Sabaths prophaned, his whole worship and seruice contemned, they can looke vpon the offenders with a smiling countenance and so confirme them in their sinne, or if they be angry, they will eyther not be seene in it at all, or else they will shew it after so cold a manner that it shall hardly

hardly be discerned. Whereas if there be the least iniury offered to themselves, they can containe their fury in no limits, till it be satisfied with reuenge even vnto blood. But if we would approue our selues to be Gods Children and seruants, we must be as truly zealous of his honour and glory as of our owne credit and reputation.

The second cause of iust anger is, when iniurie is vniuſtly *Self. 5.* offered vnto our selues: for by the law of God we are bound to seeke the preservation of our owne good name and state: *The second* and therefore when either of them is violated or impeached, *cause of iust* we may iustly vse the aide of this holy anger in defending *anger is iniury* our selues & repelling iniurie, yea also in taking such reuenge *offered to a mans selfe.* as is fit in respect of our callings: that is by vnſheathing the Sword of iustice, if it be committed into our hands, or by seeking the help of the Magistrate, if our private estate will not admit vs to be our own caruers. Many examples might be brought to cleare this point if it were necessary. Though *Moses* were the meekest man liuing, yet when hee was contumeliously abused by *Corah* and his companions, it is said he waxed very angry, and prayed vnto the Lord that he should not respect their offerings *Num. 16. 15.* though the Apostle *Paul* were of more then an admirable patience, yet being vniuſtly smitten by the commandement of the high Priest, he sheweth his anger by a sharp reproofe. *Act. 23. 2.* yea our Sauour Christ the lively picture of true patience, when contrary to all iustice hee was stricken by the high Priests seruant, he sheweth himselfe displeased by his reprehension; though at that time he offered himself as it were to suffer all contumelious iniuries which pride assisted with malice could imagine or impose.

But here it may be objected that our Sauour hath taught vs if wee haue receiued a blow on the one cheeke to turne the other. I answere that Christs meaning is not, that wee should expose our selues to all iniuries, but that we should refrain from private reuenge without any calling thereunto, which he would haue so farre from vs, that rather we

Obiection.

Mat. 5. 39.

Answer.

should be ready to receive a new iniurie, then vniustly reuenge that which we haue received.

Self. 6
The third
cause of iust
anger is iniurie
offered to our
neighbour.

Act. 7. 24.

2 Sam. 13.

21.

Neb. 5. 6.

The third cause of iust anger is when iniurie is offered to our brethren: for as by the law of charitie we are bound to love them as our selues, so the same law bindeth vs to be angry for those iniuries which are offered vnto them, as if they were offered vnto our selues. And thus was *Moses* angry with the Egiptian who wronged the Israelite, *Act. 7. 24.*

Thus was *Dauid* angry with *Ammon* for deflowing his sister. *2 Sam. 13. 21.* and with *Abalon* for his cruell mur-

thering of *Ammon*. And thus was good *Nebemie* prouoked to anger when he saw the people oppressed. *Neb. 5. 6.* And this anger is not onely lawfull but also necessary, and the neglect thereof a grievous sin in Gods sight, as we may see in the example of *Elie*: for when his sonnes abused the Lords people and he would not for their sinne shew his anger in correcting them, otherwise then by mild and louing admonitions, his indulgencie moued the Lord to inflict vpon him a most heauie punishment, *Et quia ira Eli tepuit in filiis, ira Dei exarsit in ipsum*. Because *Elie* his anger was luke-warme towards his sons, the anger of God waxed fire hot against him, and that iustly: for as one saith, *Non irasci cum oportet, est nolle peccatum emendare*. Not to bee angrie when iust cause is offered, is to nill the amendment of sinne, and not to hinder sinne when a man hath good opportunitie and a lawfull calling therevnto is to be come accessarie.

Bernard.

Gregorie.

But as they offend against the partie who is iniured, so also against him who doth the iniurie. For by not shewing themselves offended, they giue approbation, and by giuing approbation they countenance and confirme him in his sinne. Whereas if they shewed their displeasure it might bee a notable meanes to redaim him, by working in his hart a consideration of his offence, for which hee is reproued. And in this respect *Salomon* saith that anger is better then laughter for by a sad countenance the hart is made better.

Eccles. 7. 5.

Eccles. 7. 5.

And

And so much for the iust causes of anger: but there is *Sect. 7*
further required to holy and lawfull anger, not onely that *The cause of*
the cause be iust, but also waightie and of some importances; *iust anger must*
for if every small trifle be sufficient to prouoke vs to anger, *be waightie.*
well may wee manifest great iustice, but without question
wee shall shew little loue: for loue suffereth long, it is not
easily prouoked to anger, it suffereth all things. *1 Cor. 13. 4. 5. 7.* *1 Cor. 13. 4. 5. 7.*
it couereth a multitude of sinnes, *1 Pet. 4. 8.* how
little loue therefore haue they who are angry vpon every *1 Pet. 4. 8.*
small and trifling occasion, how iust so euer it bee? Let
vs then before wee let the raynes loose to anger, consider
not onely of the iustnesse of the cause, but also whether it
bee light or waightie; and if we finde that it is but a trifle,
we are either wisely to dissemble it, or mildely to passe it
ouer, knowing that in many things we offend all: if waigh- *Iam 3. 2.*
tie then we may not onely iustly, but also necessarily wee
are bound to shew our anger; for it is no lesse a sinne to
shew mildenes where the Lord requireth anger, then anger
where he requireth mildenesse.

And so much for the causes of our anger: now we are *Sect. 8*
to speake of the manner, wherein first this generall rule is to *What is requi-*
be obserued, that we vse moderation, least we mingle there- *red to iust an-*
with our corrupt & carnall anger, and so it degenerates into *ger in respect*
fleshy anger, and from that to fury. Let vs therefore herein *of the manner.*
imitate the Lord himselfe, who in wrath remembreth mer- *1 Moderation.*
cies; and not so bee carried away with the violence of anger,
that in the meane time we forget loue. And on the other side
we are not with *Elly* to be altogether remisse and milde, when
either Gods glory or our neighbours good requireth that
we should shew iust anger, & so by approuing the sin for his
sake that offendeth, make our selues accessary to the sin, and
consequently subiect to the punishments; but we must keepe
the meane if we will approue our anger to be iust and holy.

The neglect whereof causeth many to fall into sinne: *The neglect of*
for some if they can maske their deformed anger vnder the *moderation.*
faire visard of a iust pretence, they thinke they may lawfully

shew all violence and fury in their affections : but let such men know that though the cause of their anger be neuer so iust, yet in the manner they grieuously sinne against the rule of Charities in respect whereof they may fitly be compared to cruell hangmen, who hauing a iust cause to execute their office (namely the Iudges lawfull commaundement) doe in the execution thereof vse all barbarous crueltie : so they being commaunded by God to bee angry with the sinnes of their brethren, seeme glad they have gotten such an occasion to shew their rage and fury : But how soeuer such men pretend the goodly title of iustice, yet if they bee vnmasked there will appeare nothing but rancour and malice, disguised vnder this faire pretext : for let their friend to whom they are and must bee much beholden commit offences farre more notorious, and they who seemed almost choaked with a small gnatte, can finde roome in their consciences to swallow a pill of sinne as bigge as a Camell, if it bee sugered ouer with the sweet title of friendship.

Others vnder pretence of a milde or patient nature, are content to heare God dishonoured, his seruants scorned, & all religion disgraced; but cursed be such mildenesse as causeth vs to betray the glory of God and his truth, by holding our peace and wincking at the offenders. These men who are so milde and modest in defending Gods cause that they are readie to blush if they but in a word shew their dislike of sinne, as though they had done that whereof they might be ashamed, will blush and swell for anger if their owne credit be but touched, or their reputation suffer any disparagement; and whence doth this proceed but from the ouer much loue of themselues, and ouer little loue of God? whence is this bastard mildnesse but from pride, the mother of euill, which causeth them to seeke the prayse of humanitie and curtesie by betraying Gods glory?

The second thing required in the manner, is that we obserue Christian modestie and charitie, in abstayning from malicious and wicked speeches, or vnjust and spightfull actions

Sect. 9.

2 Christian
modestie and
charitie.

actions in expressing our anger : and to this purpose wee are alwaies to remember of what spirit we are; for vndoubtedly how iust so euer our cause be, if we defend it with spitefull and bitter speeches it is not the spirit of God which speaketh in vs. Let vs rather follow the example of our Saviour Christ, who when he was buffeted and grosely abused reprobued the offender with great mildnesse, and of Michael Tharchangell who when hee strone with the Diuell Iude 9 himselfe about the body of Moses, durst not blame him with ensted speaking, but said the Lord rebuke thee.

Iohn. 18. 23

The third thing required is, that in our anger there bee obserued a fit decorum, and due respect, and that both in regard of the partie himselfe, who is prouoked to anger, and also the other, with whom hee is angry; for first in respect of the partie himselfe, he is not to behaue himselfe alike in what place and calling soeuer he be : for if he be a Magistrate, he is to shew his anger not onely in countenance and word, but also in action; if hee be a father hee is not with Elie to shew his displeasure to his rebellious sonnes onely by milde admonition, but also by discreet correction : on the other side it is sufficient for him who is a priuate man if he manifest his anger in word or countenance. Nay, it is vnlawfull for him to proceede any further, vnlesse his calling warrant him therunto. Againe, the offenders are not to be vsed all alike, a meane priuate man is not to shew his anger in the same manner to a noble man or a Magistrate, as he would to his equall or inferior, for though hee may iustly be angry with his sinne, yet he is to reuerence his place and calling. The Sonne must not shew his anger towards his father, as the father sheweth his towards his sonne, for he is bound to feare and reuerence his person, though hee iustly hate his sinne.

Seel. 10.

3. A fit decoru and due respect of the parties.

And both these points haue the Saints from time to time duely obserued : Moses a Magistrate to whom the sword of iustice was committed, when hee was prouoked to anger by the sinne of the people, did not onely shew his anger

Examples.

anger in countenance or by a milde admonition, but by
Exod. 32.27 vnsheathing the sword of iustice, and iustly punishing the
 offenders for their execrable idolatry. *Iohn Baptist* hauing
 onely authoritie to vse the sword of the Spirit, being offend-
 ed with the hypocrisie of the Scribes and Pharises, expres-
 sed his anger by sharpe and vehement reprehensions: *Ia-*
Gen. 31.36 *cob* being a priuate man, sheweth his anger towards chur-
 lish *Laban* his father in law, by milde and gentle admoni-
 tions. *Jonathan* being iustly incensed by the barbarous ty-
 ranny of his mercilesse father, signified his anger onely by
 rising from the table and departing. The three Children
 though with a godly zeale they abhorred the Kings pro-
 phane Idolatry, yet they shewed their displeasure in humble
 and respectiue words. And so though *Paul* detested the
 gentilitie of *Festus* and *Agrippa*, yet he vsed them with all
 due respect as it becomed their high calling. By all which
 examples it is manifest that we are to vse Christian-seeme-
 lineesse and discretion if we would haue our anger approoued
 as iust and holy.

Secl. 11

The obiect of
iust anger.

And so much for the manner of our anger: in the next
 place we are to speake of the obiect therof, & that must not
 be the person of our neighbour, but his vice, sin, & iniustice.
 For though wee are to be angry at, yea, to hate the vices of
 men, yet we are to loue their persons, and in the midst of
 our anger, to seek their good, especially the saluation of their
 soules, & in regard hereof, we ought to grieue more for their
 sin, then for the iniuries which by their sins they haue offer-
 red vs: and thus was holy *Dauid* affected, whose zeale did
 euen consume him, because his enemies had forgotten the
 word of the Lord. *Ps.* 119.139. & such was the anger of our
 Sauiour Christ, who in the midst therof did mourne for the
 hardnes of their harts. *Mar.* 3.5. But on the other side, we are
 to take heed that we do not approve of the sin for the offen-
 ders sake, for we ought to hate sin in our friends, parents, yea
 in our own harts, or whersoever els we find it, & in no wise to
 loue this deadly poison, though it be brought to vs in a vessel

of

of gold neuer so precious in our eyes. Here therefore wee must auoyde two extreames, the one to hate the person for the sinnes sake : the other to loue the sinne for the persons sake : for as we would condemne his folly who would loath an exquisite picture, because it had a spot of dirt vpon it, or his that should so extreameely dote vpon the rare workmanship of so excellent a feature, that hee also would be in loue with the dirt for the pictures sake, & on the other side, commend his wisdom who should so like the picture, as in the mean time he disliketh of the deformity. So alike foolish is he who will be angry at the person of man it selfe, which was formed after Gods owne image, because this image is spotted & defiled with sin, or he who will like and approue of such filthy corruption and deformities wherewith it is defaced; but he is truly wise who so hateth the polluted spots of sinne, that in the meane time he loueth Gods excellent workmanship, and so esteemeth of the workmanship, that he is much displeased with the pollution which deformeth it. But the practise of the world is far otherwise : for men will hardly bee friend to the person, but they will be a friend to the sinne also, nor an enimie to the sin, but they wil withall maligne the person; or else that which is worse, they will hate the person of their neighbour and loue his vice.

And so much for the object of iust anger. The fourth *Secl. 12.* thing to be considered in iust anger, is the time, which must be short. Not that it is vnlawfull to continue long in anger if it continue iust; but least our holy anger by reason of our corruption degenerate into malice. For as the most pure wine doth in time waxe sower vpon the dregs; so our most holy anger if it be long retained, is in daunger of receiuing some fowernes of malice from the dregs of our corruption. The safest therefore and best course, is quickly to be appeased, especially if the party offending shew signes of repentance, either for his sin towards God, or his iniurie offered vnto vs : for seeing vpon hartly sorrow God pardoneth and forgiveth, let vs not retaine that which he remitteth.

D

And.

*Self. 13*The ends to be
propounded in
iust anger.The glory of
God.1. The good of
the Church &
common welth

Examples.

*Numb. 25**Ios. 7.*

And so much for the time: The last thing to be considered is the end, which (if we would have our anger iust and holy) must be iust and holy also. The end of our anger is iust and holy, when therein we propound vnto our selues eyther the glory of God, or the publike good of the church or common wealth, or the priuate benefit of him who either suffereth or doth the iniury. First, for the glory of God, wee set it forth by our anger, eyther when being priuate men we shew our selues his children and seruants, by manifesting our hatred and detestation of sin in word or countenance, and so adorne the profession which we professe, or being Magistrates doe become his instruments in punishing sinnes, and executing iustice; if therefore either priuate men or Magistrates propound vnto themselves this maine and principall end in their anger, it is iust and holy.

The second end is, the good of the Church and common wealth: which end, though it appertaine vnto all which are members of these bodies, yet doth it more properly belong vnto Magistrates, who are to shew their anger in punishing sinne, not onely that ciuill iustice which is the proppe of the common wealth, may bee maintained, but also that Gods anger which hangeth ouer whole Countyes, where sinne is countenanced or not iustly punished, may be auerted: for if sinne be punished by men in authoritie, God will not punish the common wealth for it. Whereas otherwise if Magistrates wincke at sinne, and so neglect their dutie imposed by God, the Lord will in anger take the sword of iustice into his owne hands, and punish not onely the malefactor for offending, but the Magistrate for not executing his dutie, yea, the whole Common wealth, which is stained and polluted with their sinnes.

Examples hereof are plentifull in the word of God, for the sin of *Zimry* with *Cozby*, God sent a grieuous plague amongst the people, but after *Phinees* had executed iustice by slaying both the offenders, the plague ceased. For the sin of *Achan*, God tooke away the hearts from the people so that they

they fled and some of them fell before the men of *As*, but when the malefactor was iustly punished, Gods anger was appeased. Because the *Beniamites* did not punish but rather countenance the sin of those who so shamelesly did abuse the *Leuites Concubine*, we know what followed, not onely the offenders, but also the whole tribe (some few excepted) were attached by gods heauy iudgement. If therefore Magistrates would haue the Lords anger auerted, either from themselves or the common wealth, they are to shew their anger in punishing sin: & if in drawing out the sword of iustice against iniquity, they propound vnto themselves the good of the Church and common wealth, their end is iust and holy, and their anger also.

The third end of iust anger, is the good of the party who suffereth the iniury, for hereby the offender is restrained from committing the like, when either priuate men sharply reprove him, or Magistrates seuerely punish him for his offences: whereas if neyther priuate men doe by their anger shew their dislike, nor Magistrates inflict punishment for his misdemeanour, he is ready to redouble his iniuries.

The last end is the good of the party who by offering the iniury prouoketh vs to anger. For priuate men are to be angry with their neighbour, not because they maligne him or seeke his hurt, but because they may discourage him in his sin and so work his amendment. And in like manner Magistrates must shew their anger in punishing offenders, not to reuenge themselves on their persons, but that they may seeke their good in reforming their vices. For what greater good can a man doe his brother then to reclaime him from his sin, which otherwise would destroy both body and soule by remaining in it?

But here it may be demanded how he seeketh his good and amendment, when the punishment is capitall. I answer first in those cases there is a comparison of the publike good of the common wealth, with the priuate good of the party offending, which is to be neglected in respect of the other: if

1. The good of the party who suffered the iniury.

4. The good of the partie who offered the iniury.

Obiection.
Answer.

therefore his offence be such as deserueth death, he is to be punished with death, that the burthen doe not lie vpon the land. Secondly, I answere, he doth the partie good by bringing him to the sight of his sin, and repentance by apprehending the paine of the punishment; whereas otherwise hee would desperately runne on in his sinnes, and so cast away both body and soule. To prevent therefore & cure this desperate disease, it is necessarie to apply desperate phisick, and to destroy the body, that both body and soule may be saued.

And these are the things required in iust and holy anger, which if we obserue, our anger will be not onely lawfull but also necessary; both for the setting forth of the glory of God, and also for the good of our selues and of our neighbours.

CHAP. II.

Of vniust Anger.

Secl. 1.

Vniust anger
condemned as
a great sinne.

Colos. 3. 8.

Gal. 5. 20. 21

AND so much for the first part of my text, wherein iust anger is commaunded: now I am to speake of vniust anger forbidden in the words following, *but sinne not*, that is, by falling into corrupt and vniust anger. Which vicious affection is not onely here condemned, but also in other places of the Scripture, as in the 31. verse of this Chapter, *Let all bitterness, and anger, and wrath, and euill speaking, bee put away from you with all malicionsnesse.* So Col. 3. 8. *Put ye away all these things, wrath, anger, malicionsnesse, &c.* and in the 5. Chapter of the *Galatians* verse 20. 21. it is reckoned among the workes of the flesh, which who so follow shall not inherit the kingdome of God. It is forbidden also in the fixt commaundement vnder the name of murder; both because it is the chiefe meanes and cause which moueth men therevnto, as also because it is the murder of the hart, and therefore murder in truth in Gods sight, who more respecteth the hart then the hands, for a man may be innocent before him, though his hands haue slaine his neighbour, if his hart haue not consented therevnto, as appeareth in the old law,

law, where Cities of refuge were appointed for such by the Lords owne commandement: but if the hart haue consented and desired any way to violate the person of our neighbor (which vniust anger alwaies affecteth) though our hands are free from the act, we are guiltie of murther in the sight of God. And this our Sauour Christ teacheth vs in the exposition of the sixth commandement, *Mat. 5. 22. Whosoener* *Mat. 5. 22*
is angry with his brother vnadvisedly is culpable of iudgement.
By these places it is euident that anger is forbidden & condemned as a great sinne, and therefore it is to be auoyded of vs as a most dangerous enimie to our soules health, Which *The generality*
that we may performe with so much the more vigilant care: *of this vice of*
Let vs further consider that this vice is generally incident *vnust anger.*
to all by reason of our naturall corruption: so that there is none so yong, nor any so old, none so wise, nor any so foolish, neither male nor female, which do not carry this fire in their bosome: & therefore vnles they quench daily this fiery dart of Sathan with the water of Gods Spirit, and the shield of faith, they will be in danger of burning, *for who can carry fire* *Prou. 6. 27*
in his bosome and not be burnt? Prou. 6. 27.

But the dangerousnes of this affection wil more euidently appeare if we consider the violence therof: for there is scarce any other affection so strong which it doth not easily subdue. Love is said to be stronger then death, *Can. 8. 6.* and yet anger if it be once admitted easily ouercommeth it, for there was neuer any loue so hartie and entire but anger hath subdued it. *The violence*
The Father in his anger forgetteth his loue to his child, and the child to his father, the husband to his wife, the wife to her husband, and causeth them in stead of duties of loue to bring forth the fruits of hatred: yea it maketh a man to forget the loue of himself, as appeareth by those men who to satisfie their anger, violently thrust themselves into imminent dangers of death. Nay, it maketh a man offer raging violence against such a friend as is more deare to him then his own life, as it is euident in the example of *Alexander*, who in his anger slew his friend *Cleitus*, who he loued so entirely that

he needs would haue reuenged his murther by putting himselfe to a wilfull death. As therefore we cannot discern the heat of the Sunne, when we are neare vnto a scorching fire, so the heavenly heate of diuine loue is not felt, if the furious flame of anger be kindled in our harts. Couetousnes also is a most violent and strong vice, which nothing almost can vanquish but death, and they who are possessed therewith do loue their riches better then their owne liues, as we may see in their example, who being deprived of them murther themselves; yea they are more deare vnto them then the saluation of their owne soules, as may appeare by those who fall into outrageous sinnes, whereby they plunge their soules headlong into hell, that they may get momentarie riches; & by them also who despise the meanes of their saluation in comparison of a small worldly trifle: and yet anger being once admitted doth overcome couetousnes, as it is euident in the example of them, who to satisfie their furious anger by the death of their enimie, are content to forfeit their goods though they be neuer so couetous; besides the double hazard of their liues which they incur, both in their priuate quarrell, and in satisfying by deserved punishment publike iustice. The like also may be said of them, who by anger being incited to reuenge, are content to spend all their substance by prosecuting wrangling suites in Law, of little or no importance, to the end they may impoverish him also with whom they are offended; and so are content to pull the house vpon their owne heads, that they may overwhelm another vnder the vwaight of the same ruine.

Feare also is an affection of no small force and violence: for oftentimes it compelleth men to thrust themselves into imminent dangers that they may auoyde dangers, and to kill themselves for feare of greater torments: and yet anger vanquisheth feare, many times causing them who would tremble to see anothers vvound, contemne their owne death, and so turneth the most cowardly feare into most desperate rage and furious resolution.

So that other affections lead a man, but this drawes him, others intice him, but this compels him, other dazle the sight of reason, but this makes it starke blinde, other make vs prone vnto euill, but this casts vs headlong euen into the gulfe of wickednesse.

Considering therefore that this turbulent vice of vniust *Secl. 3.* anger is in the eyes of God so hainous, in regard of vs so generall, and in respect of it owne nature so strong & violent, I purpose to intreat of it at large, to the end we may learne the better to prevent it, or the more easily to subdue it. And to this purpose I will first shew what it is, and what are the causes and properties thereof; secondly, the kinds of it; and lastly, I will prescribe the preseruatiues and medicines, whereby we may cure this vice in our selues, or in others.

For the first. Vniust anger is a wrongfull and an vnreasonable desire of reuenge, stirred vp in vs by vniust causes, whereby we hauing no respect of the glory of God, nor the good of our selues or our brethren, are after an vniust & immoderate manner, angry with them with whom we ought not to be angry. That vniust anger is a desire of reuenge, it is so euident that it needeth no prooffe: for we know by daily experience, that he who is prouoked vnto anger by an iniury offered in truth or in his opinion, desireth reuenge according to the nature of the iniury received, or the opinion which he hath conceiued of it. If he be iniured by a scornful looke he seeketh to reuenge it with a disdainfull countenance: if by words he reuengeth by words; if in deeds he desireth to reuenge by deeds; yea oftentimes the fury of anger casting a mist before the sight of reason, causeth smal iniuries to seem great, & according to that false opinion, inciteth men to take reuenge without all proportion. For an angry looke with angry words, for angry words with blowes, and for blowes with death, according to the violence of the affection, and not the qualitie of the iniury received.

The definition of vniust anger.

Anger an vnreasonable desire of reuenge.

Now that this desire of reuenge is vniust and vnreasonable. *Secl. 4.* ble, it appeareth by that which followeth in the definition.

And

The causes of
vniust anger.

1. Internall.
1. Selfe loue

And first because the causes thereof are vniust.

The causes of vniust anger are eyther internall or externall. The internall causes are diuers, as first, selfe loue, whereby we so immoderately lone our selues, that we neuer thinke of the iniuries & indignities which we offer others, or els suppose them to bee noues, or els lightly esteeme of them, as not worthy the recitall; but on the other side, it maketh men hainously aggrauate iniuries offered vnto themselves; and so to make huge mountaines of small molehills; it causeth the heart easily to apprehend the wrong, busie in meditating of it being apprehended, eager in seeking reuenge after meditation, and the hand no lesse forward in acting those tragedyes which the heart hath inuented. For by selfe loue men are induced to thinke themselves worthy of al loue and honour, and therefore if a small iniury be offered vnto them, they suppose that death is too small a reuenge for so great an indignitie offered to such worthy personages. Yea, if they be not so much respected as their hautie ambition desireth, or if others be preferred before them, and that deservedly, this is matter enough to prouoke them to furious rage, not onely against them of whom they are not regarded, but them also who are preferred in others iudgement. And this is euident in the example of *Caine*, who because God respected the offering of *Abell* more then his, was incensed to wrath, and had his anger so inflamed that nothing could quench it but the bloud of his deare brother; and in *Saul* who could with no patience endure, that the 1. *Sam.* 19. 3 praises of *Dauid* should surmount his in the sight and audience of the people, but was enraged with deadly anger against him, who for his merits deserved to be advanced.

And thus doth selfe loue make a man winck at those iniuries which he offereth others, and to put on the spectacles of affection when he looketh on those wrongs which are offered to himselfe, whereby it commeth to passe that euery small iniurie seemeth great and prouoketh to great anger. Whereas if we thought meanly of our selues and loved

our

our neighbors as our selues, we would not suffer our iudgement to be so ouer balanced with the weight of affection in iudging of the iniury, nor giue the reines to our anger in pursuing it with reuenge.

The second internall cause of vniust anger is pride and arrogance of spirit, which is a fruite of selfe loue; for selfe loue it is which maketh vs haue an high opinion of our selues, this high opinion causeth arrogancie and pride, and pride causeth men to bee more sharp sighted in discrying wrong, and more furiously insolent in taking reuenge. The reason hereof is apparant: proude men being zealous of their honour and reputation, are also very suspicious of contempt, so that the least iniurie prouoketh them to choller and disdain, because they are ready to imagine that thereby they are exposed to contempt. And this is the reason why proude men doe more impatiently suffer an iniury offered in company wher they would be respected, because they thinke it a great disparagement to their credit and reputation. An example hereof wee haue in *Nebuchadnezzar*, who waxed pale for anger, because he thought himselfe disgraced in the sight of all his princes and people, by the repulse which he receiued of the three children, who refused to obey his wicked commaundement. And in *Haman* who was so enraged with fury, because *Mordecai* would not in the sight of the people doe him that reuerence which his proud heart desired, that he thought his death too small a reuenge for such an indignitie, vnlesse also for his sake he vterly rooted out his whole kindred and nation. So that the least sparke of anger kindled with the smallest occasion, bursteth out into a raging flame of fury, if it be blowed with the wind of vainglory. Whereas on the other side, he that is humble is not prouoked to anger though he be neglected, because his lowly conceit maketh him thinke that he is not worthy to be much esteemed; nor yet though he haue receiued an iniury, because he is ready to thinke that he hath deserved it, either by like faults committed against men, or more hainous sins against God.

Sect. 5.

The second
cause of vniust
anger, Pride.

Dan. 3. 19

Eshe. 3. 5. 6.

Sell. 6.

The third cause
of vniust anger
Covetousnesse.

The third internall cause of vniust anger is covetousnes, for this vice maketh men desire much riches, and if their hopes faile them and be not correspondent to their desires, their vnquiet and turbulent thoughts are fit harbingers to prepare a lodging in their harts to entertaine anger. It maketh them vndertake great matters, which when they are not able to compasse, their harts are filled with vexation, and they become more wayward then children; or else if their covetous desires carried with the wings of ambition mount not so high a pitch, they basely stoope even to the most fordidous pray; and finding themselves vnable to compasse great matters abroad, they entermiddle with every domestickall trifle at home; and if they see any thing miscarry through the default of wife, childe or servant, though it bee of no value, their anger can containe it selfe in no bounds of reason. So that these men are angry abroad, but madde at home, chollericke with every man which hinders or doth not further their commoditie, but outrageous to their wiues, children and seruants, if they sustaine the least losse.

Sell. 7

The fourth
cause nice luxu-
riousnesse.

The fourth internall cause of vniust anger, is nice luxuriousnes or luxurious nicenes; which comonly being the fault of women, or at least a womanish fault, is especially to be scene in domestickal matters. For if you come into the house of one who is nice and curious, you shal easily perceiue how soone they are incited to great anger vpon little cause. If the decking and adorning of their house bee not fullie answerable to their mindes, if their costly cates be not so daintely cooked, that they may delight their curious-learned tast and cloyed appetite, if a spot or wrinkle be vpon their garments, or but a glasse broken, if their nice eares be offended with the least displeasing noyce, though it bee but by some chance, they are so enraged with anger, that the house will scarce hould them, or at least not containe their clamorous voyces. These curious folkes are not onely offended with injuries, but also with shadowes and apparances. *Nam ubi*

*Seneca de**ira. lib. 2. cap. 5*

animus simul & corpus voluptates corrumpere nihil tolerabile videtur

videtur non quia dura sed quia molles patiuntur, for when voluptuous pleasures haue corrupted both minde and bodie, nothing seemeth tolerable; not that the things which they suffer are grievous, but because they that suffer them are nicely effeminate. And like as they who are tormented with the gout, are angry if a man come but towards them, & cry out if they be but touched: so but a shew of iniury moueth these voluptuous wantons to choller and anger, and the least iniury offered in truth inciteth them to rage and furie. Whereas others who haue not their mindes effeminated with this luxurious curiositie, they can easily passe over such trifling imperfections, and repell anger in far more violent assaults. If any thinke these toyes too small to vndergoe a publicke censure, I would haue such know that the lesser the occasion is which prouoketh to anger, the greater is their sinne who are so easilie prouoked, and the rather they deserue a sharp reprehension, for that anger which is incited by every light and trifling cause, then if it were waighty and of some importance: for howsoeuer the occasions are but small, yet their sinne is not small, nay their sinne is therefore great, seeing the occasion which moueth them therevnto is but little, especially considering that the same parties who are fire-hot in these trifles which concerne themselves, are key cold in those things which much concerne Gods glory, and their own spirituall good. For I appeale vnto their own consciences whether they are not prouoked vnto more violent anger for these trifling toyes, then when they dishonor God by most grievous sinne, or see him dishonoured by others, and if their consciences plead guiltie, let them rather bee offended with their owne corruptions, then with the Phisicion which desireth to cure them.

The first internall cause of vniust anger is curiositie, *Seet. 8.* whereby men are tickled with a vaine desire & itching appetite to see and heare all things: how their friends behaue themselves in their private meetings; what their aduersaries doe and say behind their backs; how their seruants bestow

The first cause
of vniust anger,
Curiositie.

themselves in every corner, whereof it commeth to passe that desiring to know all things, they know many things which displease them, and prouoke them to anger, for which they may thank their vaine curiositie: for if with the wife man they would thinke it their glory to passe by infirmities.

Prov. 19. 11. Pro. 19. 11. or follow his counsaile, Eccl. 7. 23. Give not thine hart to all the words that men speake, least thou doe heare thy

Eccl. 7. 23. servant cursing thee; They might haue lesse cause of anger, & more contentation of minde. Whereas by inquisitiue inquirie after every rumour, and curious prying into small domesticall faults, they inflame their hearts with great anger. For as the looking vpon a small Print doth more offend the sight, then a greater, because we hold it nearer our eyes, and more intently behold it, the Letters standing thick and neare together: so oftentimes it commeth to passe that these small domesticall faults being curiously pryed into, do more offend and anger vs, because they are neere vnto vs, and fall out thicke, and as it were, one in the neck of another, then greater iniuries offered abroad, which fall out more seldome, and are not so much subiect to our view.

Sect. 9.

The sixth cause
credulitie and
listning to tale-
bearers.

Prov. 26. 20.

The sixth internall cause, is to haue an open eare to every tale-bearer, and a credulous heart to beleue them. *Pro. 26.*

20. Without wood the fire is quenched, and without a tale-bearer strife ceaseth. So that as wood is the fires fit nourishment,

so is a tale-bearer fit to nourish anger. An example hereof we haue in *Saul*, who giuing a credulous eare to those lying suggestions of that pickthank *Doeg*, was incensed to such raging anger, that the blood of the innocent Priests was not sufficient to quench the heate thereof, vnlesse he spilt also the

1 Sam. 22. 19

blood of all the inhabitants of *Nob*, yea, of the Oxen, Asses, and Sheep, with more then brutish fury. And therefore *Da-*

Psal. 120. 4

uid speaking of *Doegs* tongue, *Psal. 120. 4.* compareth it to coales of Iuniper (that is to hot burning coales) because it

2. Sam. 16

so furiously inflamed *Sauls* anger. Yea, *David* himselfe giuing eare to the false report of *Ziba*, was moued to vniust anger against innocent *Mephibosheth*; and therefore hauing experience

experience of those manifold euils which followed credulitic and listning after tale-bearers, he professeth that he will destroy him that priuily slandereth his neighbour, *Psal. 101. 5. 7.* And hence it is that *Iames* comparèth the tongue to a fire, because nothing more inflameth the hart to furious anger, *Iames. 3. 6.*

Iam. 3. 6

The last internall cause of vniust anger, is want of meditation concerning the common imperfections, wherunto we are all by nature subiect: for if we did but consider that in many things wee offend all, and that we our selues haue the same faults, or greater then those which we espye in others, wee would not hastily be moued to choller vpon euery trifling occasion. But it is the custome of men addicted to anger to imitate the *Lamia*, who (as the Poets faine) vse their eyes abroad, and put them into a box when they come home: so these are but too quick-sighted abroad in spying the faults of others, but starke blinde at home in discerning their owne faults; and though they haue a great beame in their owne eyes, yet they can easily discerne a small mote in the eye of another. And the reason is, because they put their owne faults into that part of the wallet which they cast behinde their backs, and therefore neuer looke vpon them, but the faults of others into that part which hangeth before them, whereinto they are alwayes curiously prying.

Sett. 10.

The last cause want of meditation concerning humane infirmities.

Iam: 3. 2

The externall causes of vniust Anger.

CHAP. III.

AND so much for the internall causes of vniust anger: *Sett. 1.* Now we are to speake of the externall; by which I vnderstand all outward occasions which are vniustly taken, as first, when we are angry with our neighbour for his vertuous actions. For some there are whose malignant eyes doe abhorre nothing more then the bright beames of vertue,

Examples.

eyther because they thinke that the beauty of others perfection, causeth the deformitie of their vices to seeme more vggly, & that their degenerated natures are become like vnto Sathans, who hateth vertue because it is vertue. An example hereof we haue in *Cain*, whose anger was kindled against his brother, because hee was accepted in Gods sight, as being more holy then himselfe. *Gen. 4. 5.* As also in *Saul* who was incensed against *Jonathan*, for his vertuous demeanour towards *Dauid*. *1. Sam. 20. 30.* In *Asa* who was offended
 30 with the Prophet the Ambassadour of the Lord, for deli-
 uering faithfully that ambassage which the Lord had put
 2 *Chro. 16.* in his mouth. *2. Chron. 16. 10.* In *Nabuchadnezzar* who
 10 was enraged against the three Children because they refus-
 ed to commit Idolatry, *Dan. 3. 13.* and in the Iewes who
Dan. 3. 13 were filled with wrath because our Saniour Christ made a
 true exposition of the Scriptures, and rightly applyed it vn-
Luke 4. 28 to them, *Luk. 4. 28.* and too many examples we haue in these
 dayes, of such as cannot with any patience indure to heare
 their duties taught them, and their vices publicly reprov-
 out of Gods word, or yet any priuate admonition, but they
 are ready (like those that are in a raging fit of a burning a-
 gue) to despight the Physition that endeauoureth to cure
 them. So that in our times he is like to incurre more anger
 yea, and danger also that reproveth sinne, then he that com-
 mitteth sin; he that reprehendeth Atheisme and prophane-
 nesse, then hee that liueth in them. Yea, so desperate is the
 disease of this declining age, surfettted with sinne, that the
 Physition may sooner incur hurt and dammage by the fury
 of his patient, then the patient help and health by the skill of
 the most exquisite Physition.

Self. 2

Secondly, the cause of our anger is vniust, when it is onely
 imaginary, hauing no other ground but our owne suspicion.
 And thus was *Eliab* angry with his brother *Dauid*, because
 hee suspected him to be proud, whereas in truth his owne
 1 *Sam. 17.* pride was the cause of his suspicion. *1 Sam. 17. 28.* and
 28 this is the most common cause of Anger in these dayes;
 for

for want of loue causeth men to interpret the actions of others in the worst sense, and vpon their false surmises they ground their anger. One is angry because saluting his neighbour, hee did not resalute him, whereas perhaps he did not see him, or at the least hauing his minde otherwise occupied did not obserue him: another is offended if any in his company is merry, thinking that hee maketh himselfe sport with his infirmities; another because hee is too sad, imagining that it is because his company displeaseth him. In a word as mens surmises are innumerable, so also are the causes of vniust anger. Yea so prone men are to inuent causes where none is, that oftentimes they are sore displeased because they haue receiued small benefits not answerable to their expectation, or not equall to those which they see bestowed vpon others; and so they are prouoked to anger with small gifts, as though they had receiued great iniuries, but let vs be ashamed of such follie and learne to leaue it. Hath thy friend giuen more to another then thee? why it may bee hee hath deserued more, and though hee hath not, yet that which thou hast receiued might content thee if thou wouldst make no comparisons. *Nunquam eris felix quem torquebis felicior*, hee will neuer *Seneca de ira* be happie who is vexed when he seeth one more happie. *lib. 3. cap. 30.* Hath hee giuen thee lesse then thou didst hope for? why perhaps thou didst hope for more then thou didst deserue, or then thy friend could conueniently giue, but if thou wouldest not be vngratefull, consider rather what thou hast receiued, then what thou hast not receiued, before how many thou art preferred, rather then how many are preferred before thee.

Thirdly, the cause of our anger is vniust, when wee are prouoked therevnto by every small and trifling occasion; because hereby loue and charitie is notably violated, when every slight cause incenseth vs to anger: for loue suffereth all things. *1 Cor. 13. 7.* and therefore their loue is small who will suffer nothing. Loue couereth a multitude of finnes.

Secl. 3.
Thirdly, when
the cause is
light and of no
moment.
1 Cor. 13. 7.

sinnes. Pro. 10. 12. they therefore who rather finde causes where they are not, then couer them where they are, doe plainly shew their want of loue, and their too great pronenesse to anger, it is the nature of loue to make great faultes seeme little, and little faultes none at all: but anger maketh every small slip a capitall offence. and euery word of disgrace worthie a stabbe. And as when wee behould the Sunne rising through thicke and foggie vapours, we imagine it to bee of a farre greater quantitie then when the ayre is pure and cleare: so when the foggie mists of anger doe overshadow reason, we suppose euery fault to be greater then it would appeare if this turbulent affection were dispelled with the liuely heate of ardent loue.

Some are angry at the imperfections of nature, which, being not in the parties power to amend, should rather moue compassion then prouoke anger. Others are angry at faults committed at vnawares, vnwillingly and vnwittingly, where-as they might with as great reason bee angry with a traueeller for going out of his way, or with one who stumbleth, in the dark for not keeping footing, or with a blind man for iustling or rushing against them; For as the want of bodily sight causeth the one, so ignorance which is nothing els but the blindenes of the mind, causeth the other; or with one who is sicke because hee is sicke, for what is ignorance but the mindes maladie? but hee whose hart is seasoned with true wisdom, is not easily prouoked with faultes of ignorance, vnlesse it bee wilfull or extreameley rechelesse, considering that while we continue in this vale of miserie, our mindes are shadowed with more then *Cimerian* darknesse. And therefore these small trifling errors whereinto wee fall for want of knowledge, will in them rather moue laughter, or at least pittie, then prouoke anger. For as the vnhappy speeches and shrewd turnes of little children are excused because they proceed from want of wit; so should the same excuse serue for them who commit faults through ignorance and simplicitie.

Lastly,

Lastly, our anger is vnlawfull, when as in our anger wee propound vnto our selues no lawfull end; as the glorie of God, the publicke good of the Church or common-wealth, or the priuate benefit of our selues, or of our neighbours: but rather priuate reuenge and satisfying of our tumultuous affections by the hurt or destruction of him with whom we are displeased. And this is alwaies to be obserued in all examples of vniust anger, as in *Caines* anger towards *Abel*; *Sauls* towards *Dauid*; *Nabuchadnezers* towards the three children; the Scribes and Pharises towards our Sauour Christ.

And so much for the causes of vniust anger. Now wee are to speake of the properties thereof.

CHAP. IIII.

Of the properties of vniust anger



He first propertie of vniust anger, is, that it is immoderate; for though our anger haue neuer so iust a cause, yet if it grow violent, and degenerate from anger to wrath and furie, it is vniust, for it saoureth not of the spirit of God

6. Self. 1.

The first propertie, want of moderation.

who is mercifull and easie to be intreated, but rather of the flesh and the corruption thereof. And therefore wrath (that is, violent anger) is numbred amongst the works of the flesh, the doers whereof shall not inherit the kingdome of God: Gal. 5. 20. 21.

Now if we would know how to discern when our anger is immoderate, it is easilie knowne by the fruites thereof. As first, when it prouoketh vs to vtter words dishonorable to God, either by prophane blaspheming of his holy name, or wicked cursing and imprecations; whereby wee desire that he should be the executioner of our malice; or opprobrious to our neighbours, as when our anger bursteth out into bitter and reuiling speeches tending onely to his disgrace. An example whereof wee haue in *Shemei*, 2. Sam. 16. 5: who reprouing *Dauid* for his sinnes, vseth such gall and bitterness, that it cleerely appeareth his anger proceeded not from

the hatred of his sinne, but rather of his person.

*a. By the want
of fit decorum.*

Secondly, when we haue no regard of any decorum or order, either in respect of our selues, or those with whom wee are angrie. Not in respect of our selues, as when by anger we are prouoked to take reuenge being but priuate men, whereas reuenge belongeth onely to God, and to the Magistrate who is the Lords deputie, according to that *Rom. 12. 19. Avenge not your selues, but give place to anger: (that is, to Gods anger and reuenge) For it is written, vengeance is mine, and I will repay it, saith the Lord.* They therefore who take vpon them reuenge hauing no lawfull calling thereunto, violate Gods ordinance by arrogating to themselves one of Gods royall priuiledges, and so make themselves guiltie of high treason against God, as they are guiltie of treason against an earthly Prince, who intermeddle with any of their royall prerogatiues.

Rom. 12. 19.

Deut. 32. 35.

So also our anger is immoderate when we haue no respect of the partie with whom wee are angry; as when the sonne being prouoked to anger against his father, though it be for a iust cause, doth not vse him with that respect and reuerence which becommeth him, but bursteth out into vndutifull and insolent speeches: quite contrarie to the example of *Iacob*, who being but a sonne in law did not in his anger forget his dutie, but vsed all discretion and moderation: *Gen. 32. 36.* And of *Jonathan*, who though he had iust cause to be angrie with his father *Saul*, yet he onely shewed it by rising from the table and departing: *1. Sam. 20. 34.* And the like may be said of the seruants anger towards his master, the subiects towards the Magistrate, and of all inferiors towards their superiors. For howsoeuer the law of God bindeth vs, to be angrie when iust cause is offred, yet it also tieth vs to moderation and discretion: For it is the author of order and not confusion.

Gen. 32. 36.

1. Sam. 20. 34.

§. Sect. 2.

*The second
propertie of
vniust anger is
in respect of
the object.*

The second propertie of vniust anger, is in respect of the object; for whereas iust anger opposeth it selfe only against sinne and iniustice, vniust anger is incensed against the person of the offender, yea oftentimes of them who are innocent, nay because they are innocent, as appeareth by those examples

examples which before I rehearsed. But if we will be Christs Disciples, wee must follow his doctrine and example. His doctrine, Math. 5. 44. *Loue your enemies, doe good to those that hate you, &c. That you may be the sonnes of your father which is in heauen.* Where he plainly intimateth, that they are not the sonnes of God, who doe not loue the persons of their verie enemies: we must follow also his example, who prayed for his enemies euen while he was vpon the crosse subiect to their outragious iniuries: Luk. 23. 34. Which blessed president holy Stephen imitated: Act. 7. 66.

Math. 5. 44.

Luk. 23. 34.
Act. 7. 66.

But many are not onely incensed against the persons of their enemies who are men like vnto themselues, but also with brute beasts, which are not capable thereof, as wee may see in the example of *Balaam*, Num. 24. 10. Yea euen with things which want both sense and life: and so was *Xerxes* angry with the riuers, and sent letters full of menacing threatnings to the hills. And manie such are subiect to continuall view, who if any thing in their hands displease them, will not sticke to dash it against the ground, though after, they are faine to take it vp againe: or to spoile and breake it in peeces, though afterwards they must be glad to bestow great labour in repairing that which by greater folly they haue defaced. But these men may fitly bee compared vnto children, who hauing gotten a fall beate the earth; so they hauing receiued some hurt through their owne folly or negligence, are angry with those things which are ruled by them as bare instruments.

Num. 24. 10.

Plutarch. de
cob. iracun.

The last propertie of vniust anger respecteth the time, §. *Self. 3.* when, as it being long retained becommeth hatred. And this happeneth not onely when men are prouoked vnto anger vpon waigtie causes, but also when it is grounded on the most slight occasions: for when vaine trifles haue stirred them vp to wrath they perseuere in it, lest they might seem to haue begun without cause, and so against all reason the vniustice of their anger makes them persist in it with greater obstinacie. For therefore they retaine it, yea increase it, that the greatnesse of their anger may make men belecue that it could not chuse, but arise from some waigtie occasion and

iust cause: and so they chuse rather to seeme iust, then to bee iust. But more of this afterwards when I come to speake of the restraint of vniust anger.

CHAP. V.

Of the kinds of vniust anger.

§. Sect. I.



And so much concerning the causes and properties of vniust anger. Now we are to speake of the kinds thereof. It admitteth of a twofold distinction; first, it is either hidden and covert, or else professed and manifest. Hidden anger is of two sorts; the first is commendable, when as men labour by all meanes possible to subdue the affection, and to smother the flame after it is kindled that it burst not forth into vnseemely words or actions saououring of reuenge. And this is a fruit of the spirit, which when it cannot repell anger and keepe it from entrance; in the next place it endeouoreth to expell and repress it.

*Hidden anger
which is com-
mendable.*

*Hidden anger
which is to be
condemned.*

The other sort of hidden anger is to be condemned, when as men nourishing it in the heart doe notwithstanding conceale it, that they may haue the better opportunitie of reuenge, which they are purposed to seeke with such a full resolution, that they refuse all partly, lest they might be brought to a truce, or conclude a peace. This anger is farre worse then that which is professed, both in respect of the party who is angrie, and the other with whom hee is angrie. In respect of the partie himselfe, because containing in him this turbulent affection, it doth vexe and torment him, like a raging fire which hath no passage, or a violent streame whose current is stopped. And hereof it is that anger is said to be of the vipers brood, because it pineth and consumeth him in whom it is bred. In respect of him also with whom hee is angrie, because it maketh him lesse warie in preventing his malice, and therefore the more easilie surprised. In regard whereof a secret enemie is more dangerous then one who professeth his enmitie: for as a small companie of men
lying

lying in an ambushment, will more easily ouercome a greater force, then if they should march against them with banners displayed: so a weake enimie hiding his anger, and watching his best opportunitie of reuenge, is more like to circumuent and surprise one more mightie then himselfe, then if he should professe his malice.

Examples hereof wee haue in the Scriptures: as in the *Examples.* old serpent, who cloaked extreme malice vnder goodlie words and faire promises, professing himselfe a kind friend to our first parents, when he whollie intended their eternall destruction: Gen. 3. 1. &c. As also in *Cain*, who talked familiarly with his brother as in times past, when as hee already had resolved his murther in his heart, which also presently after he acted with his hands: Gen. 4. 8. So *Abolam* like a cunning courtier concealed deadly malice two yeeres together against his brother *Amnon*; to the end that being not suspected, he might obtaine the more fit opportunitie of reuenge: 2. Sam. 13. 22. 23. The like example we haue in *Ioub*, who kindly saluting *Amasa*, cruelly stabbed him while hee louinglie embraced him: 2. Sam. 20. 9. As also in the traitor *Indas*, who betrayed his master while hee kissed him: Luk. 22. 47. Neither is our age fruitfull in all sin, barraine of such examples: for how many Italianate machiauellians liue among vs, who will not stieck to giue most kind congeis with hand, cap and knee to them from whom they are most estranged in their hearts; and looke most smoothly vpon them against whom they haue conceived deepest malice? So that their anger is like vnto riuers which are most dangerously deep, where the streame runneth stillest and smoothest. If you aske these men the reason hereof, they will tell you, that (according to the rules of their master Machiauel) *Professa perdet Senec. in odia vindicta locum*: Professed anger taketh away opportunitie of reuenge. But let vs know, that as in malice, and dissembling thereof, they are like vnto the diuell himselfe, so without repentance they shall be like to him in punishment. And so much for hidden anger.

Professed anger is to be seene when either men of set purpose do neglect the signes and duties of loue, or else in shew-
6. Self. 2.
Professed anger
ing two fold.

1. Sullen or si-
lent anger.

ing and bringing forth the fruits of anger. For the first, some in their anger are sullenlie silent from day to day, and moneth to moneth, not vouchsafing to speake a word to those with whom they are displeased, though they daily conuerse with them; as though with their loue and charitie they had lost their tongues also. But such men forget the end why God gaue them a tongue, that is, that it might be not onelie an holy organe to sing our Creators praise, but also that we might be enabled thereby to conuerse more familiarly and louinglie one with another; as also that thereby we might preserue this loue begun by taking away all offence: for as the Lord hath giuen a tongue to enquire out an iniurie, as also to reprocue and reprehend the offender, so he hath giuen the same tongue to make a iust excuse for the working of reconciliation. It may be if thou wouldest come to expostulate the matter with thy neighbour, he would either iustly excuse his fault, or humble confesse it, and desire pardon, whereas now thou makest him thine enemy by denying him all meanes and hope of reconciliation: for what hope can he conceiue of peace, seeing thou wilt not so much as come to a treatie?

§. Sect. 3.

2. Anger is manifested by euil speaking or euil doing.

1. Euil speaking.

Secondly, professed anger is shewed by the manifest fruits thereof, and they are of two sortes, euil speaking and euil doing. By euil speaking, as when men doe manifest their anger in spightfull railing words which are farre vnbeseeeming not only a Christian, but also an honest Infidell. This is condemned in the one and thirtie verse of this Chapter: *Let all bitterness, anger, and wrath, crying, (that is, clamorous railing) and euil speaking be put away from you.* And that we may the rather be moued to abstaine from this odious vice, let vs consider that God made the tongue to bee an instrument of his praise, and not to dishonour him by cursed speaking. And therefore he will not hold him guiltlesse, which makes this heavenly organe of his spirit created to shew forth the Creators praise, a cursed instrument of Satan in reuiling and slandering our neighbour. And this our Saujour Christ teacheth vs: *Whosoever (saith he) shall say vnto his brother Raca; (that is, the least word of reproch) shall be worthe to be puni- shed.*

shed with a counsell (that is, an assemblie or senate of Magistrates) And whosoever shall say foole, shall be punished with bell fire, Matth. 5. 22. Let vs remember, that by our words we shall be iustified, and by our words we shall be condemned: and good reason, for *Verba sunt animi indices*, the tongue is the hearts interpreter, and therefore our Sauour Christ saith, *Ex abundantia cordis os loquitur*: Out of the abundance of the heart the mouth speaketh. Yea this the wise *Socratus* well knew; and therefore when a certaine father had sent his sonne to him, to the end that seeing him he might perceiue his disposition, he said to the young man: *Loquere adolecens, ut te videam*, Speake young man that I may see thee: noting thereby that the dispositiō of his heart was best known by the words of the mouth. Seeing therefore God iudgeth according to the heart, & seeing the heart is best discerned by the tongue, great reason it is that by our words we should be iustified or condemned. Let vs remember also, that if for euery idle word we must give an account at the day of Iudgement, how much more for railing and reuiling speeches; and if these meditations alwaies run in our minds we will in our greatest anger follow the practise of the Prophet *Dauid*, Psalm. 39. 1. that is, we will bridle our mouthes that we may not sin with our tongue.

Matth. 5. 22.

Mat. 12. 37. 38.

Matth. 12. 36.

Psalm. 39. 1.

Secondly, professed anger is expressed by euill doing, when either in our anger we offer iniuries or seeke reuenge for those which are offered vs; both which are forbidden in the word of God. The first, *Leuit. 19. 13.* Thou shalt not do thy neighbour wrong: and *Psalm. 15. 3.* it is set downe for a note of an inheritor of Gods kingdome, not to doe euill to our neighbour: and consequentlie hee that is prouoked by anger to offer iniurie to his brother, can haue no assurance without repentance that he is an heire of Gods kingdome. And this may further appeare *Matth. 5. 22.* for if he who vseth reprochfull words bee in danger of hell fire, what shall we thinke of him that goeth further, namely, to wicked deeds? As therefore we tender our soules saluation, let vs rule our hands, though wee cannot rule our affections.

3. Euill doing.

Leuit. 19.

Psalm. 15. 3.

Mat. 5. 22.

Secondlie, it is expressed by reuenging iniuries received, which

Math. 5.39.

Rom. 12.19.

§. Sect. 4.

A second distinction of anger in respect of the subject.

1. *Hastie anger.*

Hastie natures in the world commended.
Psal. 103. 8. 9.

Iam. 1.19.
Math. 5.25.

Math. 18.22.
§. Sect. 5.

which though it be not altogether so great a sinne as the other, yet it is also condemned and forbidden as no small sin in the word of God: Math. 5.39. *Resist not euill; but to him who smiteth thee on the right cheek, turne the left also, &c.* Rom. 12.19. *Avenge not your selues, for it is written, vengeance is mine, and I will repay, saith the Lord.* And so much for the first distinction of anger.

Secondly, anger is distinguished into three kinds in respect of the subject thereof. The first is of those who are soone angrie and soone pleased. The second of them who are slow to anger, and also slow in being reconciled. The third of those who are soone prouoked to anger, and also long continue in it.

For the first, they may not vnjustly bee compared to flaxe which is soone kindled and set on fire, but soone also extinguished, vnlesse the flame bee continually nourished with new matter: so their anger is easily inflamed by the least sparke of occasion, but soone mitigated, vnlesse it be nourished with new prouocations: or their anger may be likened vnto fire in thornes, which maketh a great blaze for the time, and yeeldeth a crackling noise, but soone goeth out, vnlesse a new supplie of matter bee continually added: so they are soone inflamed, but when their anger hath a little spent it selfe in words like the crackling of thornes, it is soone quenched and pacified.

These men in the world are said to haue the best natures, but in truth it is farre otherwise. For that nature is best which most resemblith God himselfe, who as he is slow to anger, so he is readie to forgieue, Psalm. 103. 8. 9. If therefore we would in truth haue good natures, we must imitate the Lord, that is, be long before we are prouoked to anger, and readie to be reconciled; to the first we are exhorted, Iam. 1.19. *Be slow to wrath;* to the latter, Math. 5.25. *Agree with thine aduersarie quickly;* and that not onelie when thou hast offended him, but also when he hath offered the iniurie vnto thee, and that not once or twice, or till seven times, but vnto seuentie times seuen times, as our Sauour exhorteth, Mat. 18.22.

But lest wee should content our selues with this nature which

which of naturall men is thought commendable, let vs consider; first, that it is condemned and forbidden in the word of God. Eccles. 7. 11. *Be thou not of an hastie spirit: for anger resteth in the bosom of fooles.* Yea our Sauiour condemneth it as murder in Gods sight: Mat. 5. 22.

Hastie anger forbidden.

Eccles. 7. 11.

Mat. 5. 22.

Hastinesse to anger, a foolish and dangerous vice.

Secondly, we are to consider, that this hastines to anger is a foolish vice; for as it alwaies beginneth with rashnesse, so it most commonly endeth with repentance; for after the hastie man hath iniured his neighbour by vnaduised words or iniurious deeds, then he sheweth himselfe sorie for it; and so like a foolish Surgeon, first he breaketh his head and after giues him a plaster, which though it heale the wound, yet oftentimes it leaueth a scarre.

And yet I speake of the least euils which accompanie rash anger; for how many haue there been who in their furie haue reuealed their friends secrets, more deere vnto them then their owne liues? Yea, how many through this rash anger haue violated the persons, nay murdered them with whom they were linked in the straitest bond of friendship? and so haue done that in a moment, which they haue with blternesse repented the whole course of their liues; then the which, no greater follie can be committed. And therefore it is well said of the wise man, Prou. 14. 17. *He that is hastie is angry committeth follie:* and vers. 29. *Hee that is slow to anger is of great wisdom;* but he that is of an hastie minde, exalteth himselfe. And lest we should thinke that he seldome thus offendeth, he telleth vs, Prou. 29. 22. *that a furious man aboundeth in transgression.* Prou. 12. 16. Eccles. 7. 10.

Prou. 14. 17.

vers. 29.

Prou. 29. 22.

But here the cholericke man will alleage for himselfe, that he is hastie by nature, and therefore to bee borne with. I answer, that we haue not this nature by creation, for wee were created according to Gods owne image, who is slow to anger; but this corruption hath taken hold of vs by reason of our originall sinne; and therefore wee are not to excuse one sinne by another, but rather earnestly to labour that this pollution may bee washed away with the water of Gods spirit, who by his grace doth reforme nature. For those who are regenerate by the holie Ghost, though naturally they bee as

Obiect. 6.

Answer.

Esa. 11. 6. 7.

rauenous and cruell as the Woolfe, and Leopard, they shall be made as milde and innocent as the Lambe and Kid: And though they bee as fierce and furious as the Lion or Beare, they shall become as tame and gentle as the Cowe or Calfe, according to the propheticke, *Esa. 11. 6. 7. The Woolfe shall lie with the Lambe, and the Leopard shall lie with the Kid; and the Calfe, and the Lion, and the fat beasts together, and a little child shall leade them, and the Beare shall feede with the Cowe, and their young ones shall lie together: not that regeneration doth take away nature and the affections, but because it doth partly subdue their violence and fure, and partly sanctifieth and reformeth them; so that whereas they were hurtfull and pernicious, now they are good and profitable to themselves and others; the qualitie and the object of them being altered. Their loue which was immoderately set on the world and the pleasures of the flesh, is now fixed vpon God; their neighbour, and spirituall things. Their ambitious hope which expected nothing but honors and riches, now longeth after the presence of God, and fulnesse of ioy in the heauenly Ierusalem. Their timorous feare whereby they were restrained from doing good, and constrained to doe that which was euill, because they would not displease men; is now a notable bridle to curbe in their vlawfull desires, and a sharpe spur to pricke them forward in the course of godlinesse, because they would not offend God: and whereas before it was a corrupt fountaine from which nothing did spring but polluted streames of sinne, whose descent is into the deepe gulfe of eternall perdition; now it is become the *Wellspring of life, to make vs auoid the snares of death*, as it is, *Prou. 14. 27*. So likewise rash and vnbridled anger, which before regeneration caused men to rage against the person of their neighbour, doth now oppose it selfe against sinne and vniustice only, whereby God is dishonored and the Church and common-wealth dammed.*

Prou. 14. 17.

Do not therefore hereafter excuse thy furious & rash anger by alleaging thy nature; for thou mightest as well say, I cannot abstaine from it, because I am carnall and viregenerate, as because I am hastie by nature: for those who haue laid aside
the

the old man, and are renewed by Gods ſpirit, haue this affection partly tamed and ſubdued, and partly ſanctified, reformed, and made ſit for neceſſarie & profitable vſes; whereas on the other ſide they that let the raines looſe to this corrupt affection were neuer waſhed with the water of Gods ſpirit, and conſequently while they continue in this ſtate cannot enter into the kingdome of heauen: Ioh. 3. y.

Ioha 3. y.

But that we may neuer allege this vaine excuſe, let vs conſider further, that it is no better then Lazars ragges to couer the deepe feſtred ſores of our corruption; or then *Adams* fig leaues to hide the nakedneſſe of ſinne, which may be as fit a vizour to diſguiſe euen the moſt vglie vices, as this of anger: for nature corrupted prouoketh not onely to raſh anger, but alſo to all outrages. And therefore the murderer by as great ſhew of reaſon might excuſe his murder, becauſe he is by nature cruell; or the adulterer his adulterie, becauſe he is by nature lecherous; or the theefe his theft, becauſe he is by nature couetous, as the haſtie man his anger becauſe he is by nature cholericke. As therefore if a murderer or theefe ſhould come before a Iudge, and excuſe his fact by ſaying it was his nature, and therefore he could not chuſe but commit it; the Iudge would anſwere, that it was his deſtinie alſo that he ſhould be hanged: So when wee ſhall bee arraigned before the Lord chiefe Iuſtice of heauen and earth, the al- leading of our corrupted nature will be ſo farre from excuſing vs, that it alone will bee ſufficient to condemne vs. And ſo much for the firſt ſort of anger which is to be ſeen in angry and cholericke men.

The ſecond ſort is of ſuch as are ſlow to anger, but being *ſ. Sect. 2.* incenſed are hardly pacified. And theſe are like vnto more ſolid timber, which is long before it be kindled, but being *2. Anger which is ſlowly en- tertained but long retained,* kindled, continueth long in burning. As theſe are better then the other in reſpect of their ſlowneſſe to wrath, ſo they are farre worſe becauſe they continue in it; for anger retained becommeth hatred, which is an affection farre more pernicious then anger it ſelfe, and much more incorrigible; for as raſh anger is moſt commonly ioyned with repentance, ſo this inueterate anger is alwaies ioyned with perſeuerance in
cuill.

euill. And he that is subiect thereunto doth not onely fall into sinne, but also is resolu'd to continue in it; yea he taketh delight therein oft times by meditating on reuenge; as we may see in *Esau*, who was resolu'd to retaine his anger against *Jacob* till his fathers death, and in the meane time comforted himselfe by thinking on reuenge: *Gen. 27. 41. 42.*

Gen. 27.

41. 42.

But if wee would bee the children of our heavenly father, we must resemble him; not onely in slownesse to anger, but also in swiftnesse to forgieue: and though our brother offend vs seuentie times seuen times, yet must we continually bee readie to imbrace reconciliation: *Matth. 18. 22.* and so wee shall not be overcome of euill, but overcome euill with goodnesse, as the Apostle exhorteth vs, *Rom. 12. 21.* Whereas if we continue in malice we shall make our selues like vnto Satan, and subiect to Gods wrath: *For with what measure wee mete, it shall bee measured vnto vs againe: Matth. 7. 2.* And as we forgieue men their trespasses, so will our heavenly father forgieue vs: *Matth. 6. 14. 15.* And so much for the second sort.

Mat. 18. 22.

Rom. 12. 21.

Matth. 7. 2.

Mat. 6. 14. 15.

h. Sect. 9.

*Hastinesse to
anger and
slownes to re-
conciliation.*

The third sort is of them who are easilie prouoked vnto anger, and being prouoked will neuer be reconciled. These men are monstres in nature, and flat opposit to the Lord: for whereas he is slowe to anger and readie to forgieue, they are most slowe to forgieue, and most prone to anger. This anger I know not how to expresse; nor to what I may compare it, seeing naturall things cannot resemble it, because it is monstrous and against the nature of all things, sauing man. For the most fierce Lions and cruell Tigers haue some cause which incenseth them to anger, and some measure and end of their furie after it is prouoked; and therefore they are far worse who are angrie without a cause, and know not how to make an end. Seeing therefore naturall things are not fit to resemble them, let vs consider artificiall. They are like vnto tinder, which being kindled with the least sparke, will also retaine the fire till it be consumed. But herein they are vnlike: the tinder may easilie be extinguished; but their anger can by no meanes bee mitigated: the tinder doth but consume it selfe, or at the least those things which are neere about it; but those that are frō them furthest distant are often scorched

scorched with the burning heat of their furious passion. It is like vnto wild fire, which most easlie taketh hold of euerie thing, and is most hardly quenched: but herin it is farre more violent and pernicious, that whereas wild fire may be extinguished with vinegre or milke, this can be quenched only with blood, yea with the heart blood. There is nothing therefore in the world naturall or artificiall, which doth sufficiently expresse this vile affection; it onely can bee resembled by the malice of Satan, who for no cause maligned God and vs, and yet his malice will neuer haue end. Vnlesse therefore we would be worse then all things naturall or artificiall, yea as bad as the diuell himselfe, wee must be either slow to anger, or readie to forgieue.

CHAP. VI.

The manifold and great euils which accompany vniust anger.



And so much for the kinds of anger. Now wee are to set downe the preseruatiues, whereby we may be preserued from this sicknesse of the soule, and some medicines to cure vs when we are fallen into it. But for as much as it is in vaine to prescribe physicke, vnlesse the patient will take it; and seeing few or none are willing to take physicke vnlesse they see the necessitie thereof, in respect of the dangerousnes of their disease; I will first shew the greatnesse and malignitie of this sicknesse of the mind, vniust anger, and afterwards prescribe the remedies.

The greatnesse and dangerousnesse of this disease appeareth by those great euils which it worketh, and that both priuate and publike. The priuate euils concerne either our selues or our neighbours. The euils which concerne our selues are incident to the whole man, or to his seuerall parts, the bodie and the soule.

The euils which anger bringeth to the whole man are di-

The dangerousnes of anger shewed by the euils which it worketh.

*The evils
which anger
bringerh to the
whole man.
1. Vniust anger
defaceth Gods
image.
It ouerthrow-
ueth pietie.
Ioh.4.20.*

uers. First, it defaceh in vs the image of God; for whereas the image of God doth specially consist in the vertues and graces of the mind, anger ouerthroweth them all, and first of all pietie which is the chiefe of all, and the summe of the first table.

It extinguissheth the loue of God: for how should we loue God whom we haue not seene, if we do not loue our neighbour whom we haue seene? 1. Ioh. 4. 20. And how do we loue our neighbour, if vpon no cause or euery trifling cause, wee be incensed to iniust anger against him?

It ouerthroweth the principall part of Gods worship, inuocation: for if we would *compassse the Altar*, and there offer vp the sacrifice of prayer and thanksgiuing, we must *first wash our hands in innocencie*: Psalm. 26. 6. And this the Apostle Paul requireth, 1. Tim. 2. 8. *That we lift vp pure hands without anger*. And our Sauour Christ comandeth, that before we offer any gift vnto the Lord, we first seeke to be reconciled:

*Psal. 26. 6.
1. Tim. 2. 8.*

Matth. 5. 23.

Matth. 5. 23. So long therefore as we continue in our anger, we are vnfit to pray, as it most manifestly appeareth in the fifth petition, where wee desire so to bee forgiven as wee forgive: and because the Lord would haue vs deeply consider thereof, he thinketh it not sufficient to set it downe in the Lords prayer, Matth. 6. 12. but he againe doth single this out of all other the petitions; and inculcates it the second time, verses 14. 15. *If you forgive men their trespasses, your heavenly father will also forgive you; but if you will not forgive men their trespasses, no more will your father forgive your trespasses*. If therefore wee offer vp this prayer vnto God continuing in our anger, what doe we else but intreate the Lord that he will continue his anger towards vs? A notable place to this purpose we haue, Eccles. 28. 1. *He that seeketh vengeance shall find vengeance of the Lord, and he will surely keepe his sinnes*. 2. *Forgiue thy neighbour the hurt that he hath done to thee, so shall thy sinnes be forgiven thee also when thou prayest*. 3. *Should a man beare hatred against man, and desire forgiuenes of the Lord?* 4. *He will shew no mercie to man who is like himselfe, and will he aske forgiuenesse of his owne sinnes?* 5. *If he that*

*Eccles. 28. 1.
3. &c.*

Matth. 6. 12. but he againe doth single this out of all other the petitions; and inculcates it the second time, verses 14. 15. *If you forgive men their trespasses, your heavenly father will also forgive you; but if you will not forgive men their trespasses, no more will your father forgive your trespasses*. If therefore wee offer vp this prayer vnto God continuing in our anger, what doe we else but intreate the Lord that he will continue his anger towards vs? A notable place to this purpose we haue, Eccles. 28. 1. *He that seeketh vengeance shall find vengeance of the Lord, and he will surely keepe his sinnes*. 2. *Forgiue thy neighbour the hurt that he hath done to thee, so shall thy sinnes be forgiven thee also when thou prayest*. 3. *Should a man beare hatred against man, and desire forgiuenes of the Lord?* 4. *He will shew no mercie to man who is like himselfe, and will he aske forgiuenesse of his owne sinnes?* 5. *If he that*

is but flesh, nourish hatred (and aske pardon of God) who will intreat for his sinnes? 6. Remember the end, and let enmitie passe, &c.

It also maketh men notable sinne against the third commandment, by causing them through impatience to fall into cursing and imprecations, swearing and blaspheming the name of God.

It causeth them also grieuouſlie to sinne against the fourth commandment, by making them vnfit for the exercises of the Sabbath, as inuocation and hearing of the word, because they who are possessed therewith haue their minds disturbed and distracted either by thinking vpon the iniurie, or else of reuenge. So that there is not one commandment of the first table which anger doth not notoriouslie violate.

But as it overthroweth the vertues of the first table which respect pietie, so also of the second table which respect iustice: and first of all iustice it selfe; whose generall rule is this, *Vt summi cuique tribuatur*, that that bee giuen to euerie one which belongeth to him. For anger maketh men not onelie to neglect all good duties which they owe vnto their neighbours, but also to oppresse them with vnderſerued iniuries and vniust reuenge.

It overthroweth iustice and charitie.

It overthroweth also charitie which is the sum of the second table, whose generall rule is this, *That we loue our neighbours as our selues*: for anger in stead of performing any duties of loue, causeth men to bring forth the fruits of hatred: and in stead of louing their neighbours as themselves, it maketh them to hate them as their mortall enemies.

Infinite it were to stand vpon particulars, but by this which hath been said it is apparant, that the furious flame of anger doth consume in vs all the vertues and sanctifying graces of Gods spirit, wherein principally the image of God consisteth.

Secondlie, as it defaceth in vs the image of God, so it doth *§. Sect. 1.* make vs like vnto Satan, for hee is the spirit of dissension, *1. Vniust anger* wrath and reuenge, as God is a spirit of loue and peace. It is *maketh men* the nature of Satan to delight in rage and furie, for he is a *like the dwell.* murderer from the beginning, Iohn 8.44. not onely murdering

Ioh. 9.44.

thering himselfe, but prouoking others to murder, by filling their hearts with wrath and reuenge. And this the Heathens were not ignorant of; for they called these wicked spirits which are the authors of anger, dissension and reuenge, furies, because they filled mens minds with furie and madness.

§. Sect. 3.

3. It maketh
men subiect to
Gods anger.

Mat. 6. 14. 15.

Thirdlie, it maketh vs subiect to Gods anger: for as wee forgiue others, so doth God forgiue vs, Mat. 6. 14. 15. If therefore we retaine our anger towards our brethren, God will retaine his anger towards vs. Wee know by common experience, that he who is appointed an arbitratour or daies-man to reconcile neighbours, is oftentimes by the froward behauiour and obstinate stiffness of the one partie so offended and displeased, that whereas he was indifferent he is made an aduersarie: so the Lord plaie the part of an vmpire or arbitrator, to worke reconciliation betweene brethren. But if either of them bee so stiffe and contentious that hee will not be reconciled, what doth he else but by refusing the Lords arbitrement and determination make God his enemy?

§. Sect. 4.

4. Vniust anger
exposeth men
to contempt.

Fourthly, it exposeth men to contempt: for howsoeuer they are therefore angrie, because they would not be despised and disregarded, yet nothing in truth doth sooner worke contempt in the mindes, not onely of strangers, but also of a mans owne children and seruants, then vniust anger. For when their anger and the fruites thereof, clamorous brauling and fighting, are vsuall and common as well for trifles as waightie matters, men desperatelie contemne both, when they haue no hope to preuent either. They therefore who desire that these bitter drugs of correction should haue any effectuall operation in the minds of inferiours, for the purging away of their faults and vices, must vse them like Physicke, which if it be ordinarie will worke no extraordinarie effect, because it groweth familiar with our natures, and therefore not fit to worke vpon them: *nam molentur contraria*. And hence it is that Physicke becometh vniprofitable to those men in the time of grievous sickness, which vpon every trifling occasion haue vsed it in the time of health, and made it as it were sauce to digest their

correction to
be vsed like
Physicke.

their meate: so if we would haue the physicke of the mind, correction and chastisement, to worke desired effect, they must be vsed sparingly, and not for euery slip and infirmitie, which oftentimes in wisdom should bee dissembled as though it were not perceiued, and often pardoned in hope of amendment. Otherwise, if euery toy and small ouersight prouoke anger, and anger incite to scolding and fighting, not onely the parties corrected are not bettered, but rather made more obstinate and obdurate in their vices (for their hearts like anuils become harder with often beating) but also he that correcteth, doth disfigure himselfe of all fit remedies to cure more desperate diseases. For if he vse bitter chiding and seuer fighting for the cure of euery trifling fault, what remedie doth he reserve for correcting and reforming haynous offences? surely none. Whereby it commeth to passe, that inferiours will not bee restrained from committing all faults, but rather will bee as caslie induced to commit the greatest as the least, because there is no great difference in the punishment.

*The vanitie
of ordinarie
scolding and
brawling.*

But he who is wise and discret will passe ouer many small faults as though he perceiued them not, both because (as one saith) *Gratissimum est genus venie nescire quid quisque peccauit*. It is the most acceptable kinde of pardon to seeme ignorant of the fault; as also lest taking notice of euery little slippe, he make the offender shamelesse and impudent in defending that as well done, which hee cannot excuse as not done. Whereas so long as he thinketh his fault vnknowne hee will be so fearefull of committing the like, that he will bee carefull in hiding that which he hath alreadie committed. But if hee perceiue that the offender taketh occasion by his ignorance to offend often in the like kinde, then is hee to take notice of the fault by vsing milde admonition; if that will not preuaile, then more sharpe reprobension; but yet in priuate, for many witnesses of the fault maketh him lesse ashamed to commit the like; whereas feare of open disgrace will restraine him from it, so long as he is not alreadie disgraced. But if the offender impudently and obstinately persist in his vice, or that the fault at the first be more notorious, then is he to pro-

*Discretion required in correction.
Seneca de ira lib. 2. cap. 33.*

eed to chastisement and correction as the Surgion to the mortifying of a member, when the sore is past all other cure. In doing whereof he is to auoide all furious anger, and to vse sobernesse and discretion, ioyning with his chastisement whole some admonitions, conuincing the conscience of the offender, by laying open the hainoulnesse of his fault out of the word of God; or else by shewing him how hee hath offended against the law of nature or ciuill honestie. And hereby it will appeare to the offender, that his punishment proceedeth from the hatred of his sinne, and not of his person; and so is wil cause him also more to hate his fault, then either his superior that correcteth him for it, or then the punishment it selfe which is deseruedly inflicted.

*The profit that
followeth well
gouerned
discretion.*

If superiors would vse this milde and sober discretion, surely it would better containe inferiors in obedience, then furious anger. For whence is it that one mans looke is more regarded then anothers words? one mans milde admonition, then anothers bitter reprehension? one mans discret reproofe, then anothers continuall brawling and fighting? surely from milde and well gouerned discretion which worketh in inferiors an awfull loue and sonne-like feare, which more strongly containeth them in obedience, and more forcibly restraineth the from committing any fault repugnant thereunto, then furious anger and rage, or the fruits thereof, continuall chiding and fighting. For continuall anger and seuer punishment for euerie small fault, without admitting any excuse, doth not make inferiors sorie because they haue offended, but carefull and cunning in hiding and dissembling their faults, or shamelesse and impudent, either in denying or defending them.

Againe, as many stripes doe harden the skinne to indure them; so doe they harden the heart to contemne them; and they which vse much chiding, doe moue their inferiors to imagine that it is their naturall communication and not any reprehension. If lightening and thunder were as common as the sunne shine, though they bee terrible in their owne nature, yet who would regard them being so vsuall? and how much lesse then the impotent brawling of an angrie man?

They

They therefore who would haue their anger feared and respected, must let it like the thunder happen seldome, or else it will not be regarded like the thunder. When the Fox first saw the Lion, he trembled and quaked for feare, not daring to come neere him; when he saw him the second time he approached somewhat neerer, but when he saw him daylie, hee feared not almost to come within the reach of his paw. So if thou but seldome shew thy selfe like a Lion, thou wilt bee feared and respected; whereas if continually thou appeare in this shape, euen thy most base vnderlings will not regard thee. Yea, if peraduenture they spie the Asles eares vnder the Lions skinne, that is, folly in thy furie, (which are seldome seuered) they will not sticke to ride, and deride thee.

§. Sect. 5.

*The euils which
vniust anger
bringeth to
the bodie.
1. It de-
formeth it.*

And so much for the euils which anger bringeth to the whole man. Now wee are to speake of the euils which it bringeth to his seuerall parts, and first of his bodie. Whereas the bodie of man is excellent by nature, and farre surpassing all other earthly creatures, anger doth so deforme it, that it becommeth more vglie and horrible then any of them. For it maketh the haire to stand an end, shewing the obdurate inflexiblenesse of the mind: The eyes to stare and candle, as though with the Cockatrice they would kill with their lookes: The teeth to gnash like a furious Bore: The face now red, and soone after pale, as if eithet it blushed for shame of the minds follie, or enuied others good: The tongue to stammer, as being not able to expresse the rage of the heart: The blood ready to burst out of the veines, as though it were affraid to stay in so furious a body: The brest to swell, as being not large enough to containe their anger, and therefore seeketh to ease it selfe, by sending out hot-breathing fighes: The hands to beat the tables & walles, which neuer offended them: The ioyntes to tremble and shake, as if they were affraide of the mindes furie: The fecte to stampe the guiltlesse earth, as though there were not room enough for it in the whole element of the aire; and therefore sought entrance into the earth also. So that anger deformeth the body, from the haire of the head to the sole of the foote. How vglie therefore is anger it selfe, when the effects therof

are thus monstrous in so beautiful a subiect. How monstrous-ly doth it deforme the mind, when the signes therof be thus horrible in the bodie?

§. Sect. 6.

2. It exposeth it to dangers.

But as it deformeth the body, so it exposeth it to infinite dangers by prouoking men to enter into priuate frayes and needlesse quarrels, with such desperate resolution, that they wholly neglect themselves that they may hurt their enemy. Like to the Waspe or Bée, which venture their owne liues, that they may but sting those that anger them so they, that they may satisfie their fury by reuenging a small iniurie are ready to receiue a greater, for they care not to defend themselves so they may offend their enemy: nay they are desirous to giue wounds, though it bee thorow their owne bodies. And hence it is that some painting anger haue put in either hand a sword, as being fit to hurt another, but not to defend himselfe.

But what should I speake of receiuing hurt by outward enemies, seeing the angry man when he hath no other foes to hurt him, doth with his owne hands offer violence vnto himselfe? as is euident in their example who in their rage will not sticke to pull off the haire of their owne heads & beards, and to offer many other furious outrages against their owne persons. So that the wise *Salomon* might well say, *That a man of much anger shall suffer punishment*: for if no man else will, he will punish himselfe. And so much for the body.

Prou. 19. 19.

§. Sect. 7.

The euils which anger bringeth to the soule.
1. It blindeth reason.

But anger bringeth no lesse euils to the soule. First like a darke cloud it overshadoweth and blindeth the light of reason, and for the time maketh men as though they were distraught of their wits. Wherof it is that anger is called *Brennis furor*, a short madnesse; because it differs not from madnesse, but in time. Sauiing that herein it is farre worse, in that he who is possessed with madnesse, is necessarilie, will he, nill he, subiect to that furie; but this passion is entred into wittingly and willingly. Madnesse is the euill of punishment, but anger the euill of sinne also: madnesse as it were thrusts reason from it imperiall throne; but anger abuseth reason by forcing it with all violence to bee a slaue to passion.

And

Of the evils that accompanie vniust anger.

And in this respect it may fitly bee compared vnto a cruell tyrant, who hauing invaded the gouernment of the common-wealth, doth ouerthrow counsell, law, and order, and ouerruleth all by force and furie: so anger hauing obtained soueraigntie ouer the mind, taketh away all iudgement, counsell, and reason, and ouerwayeth all by foolish affection and raging passion. And therefore *Salomon* saith well, that *anger resteth in the bosome of fooles*; for either fooles it findeth them, or fooles it maketh them. The reason is apparant, because anger maketh men rash and vnaduised in their deliberations; and so their counsels and designs prooue imperfect and without life, like abortiue birthes which are borne before their time.

Eccles. 7. 11.

Examples hereof we haue in *Simon* and *Leui*, who like madde men imbrued their hands in the blood of many innocents to reuenge the iniurie of one offender. In *Saul*, who for an imaginarie fault of one man, put to death, man, woman and child, in the Citie of *Nob*; and not satisfied herewith, he raged also against the beasts with more then beastly crueltie. Yea *David* himselfe being haunted with this furie, vowed the death, not onely of churlish *Nabal*; but also of all his innocent familie for his fault.

Examples.
Gen. 34. 25.

1. Sam. 22. 19.

1. Sam. 25.
13. 22.

You see then that anger peruerteth iudgement, ouerthroweth counsell, and putteth out the eyes of reason, making it the slaue of passion, fit to execute those workes of darknesse, in which rage imployeth it. Like vnto the Philistines, who hauing put out the eyes of *Sampson*, made him to grinde in their mill, and to doe their drudgerie: So this raging passion, hauing put out the eyes of reason, makes it a fit instrument for his owne businesse, that is, in plotting and deuising that reuenge which is pleasing and acceptable vnto it. Whereby it euidently appeareth, that furious anger is a notable meanes which Satan vseth to worke our destruction. For when once by rage hee hath blinded the eye of reason, hee can easilie leade vs into a gulf of all wickednesse. In respect whereof, Satan is compared to a carion Crowe, which intending to make the carcase of some sillie Lambe his greedie pray, doth first picke out the cies, that it may

Iudg. 16. 21.

not bee able by flight to preuent a further mischief: so hee endeavouring to make a pray of our bodies and soules; doth first seeke to blind reason, which is the eye of the soule, with the furie of passion, that so not hauing iudgement to discern his sleights, nor wisdom to auoide them, he may the more easilie lead vs into the pit of perdition. Or hee may bee likened to a cunning fisher-man, who troubleth the water that the fish may not descric his net: so Satan blindeth our reason with this turbulent affection, that wee should not discern the sinnes which like nets hee hath laid to intangle vs, before wee bee fallen into them. For anger casting a mist of perturbation before the sight of reason, maketh men vnable to iudge of good or euill, right or wrong; and whereas reason in it owne nature iudgeth that which is right, anger maketh that seeme right which it iudgeth.

If therefore wee auoide those things most carefully which hurt the eyes; or if they bee hurt, vse such medicines as are fit to cure them, because the eye is the light and guide of the whole bodie: with how much more attentiu care ought wee auoide anger that blindeth reason, seeing it is the light and guide of the soule? which onelie eye of humane direction being put out, like *Polyphemus* wee wander in the desarts of sinne and wickednesse. If men abhorre drunkennesse (and that worthilie) because it maketh them differ from brute beasts onely in shape of the bodie; why should they not for the same cause hate this vice of anger, which like a burning ague doth so distemper & disturbe the mind, that while it lasteth, it vttereth nothing but rauing?

§. Sect. 8.

It inflameth
the soule with
the heat of
furie.

Secondly, as anger hurteth the soule by blinding reason, so also it doth macerate and vex it by inflaming it with furie; for what greater torment can bee imagined, then to haue the minde distracted vpon the racke of rage? As therefore wee would account him a madde man, who with his owne hands should set his house on fire and consume it: so alike mad is hee to bee thought, who will set his soule on fire with the raging flames of anger, wherein it is not onely tormented in this life, but also (without repentance)

in

in the life to come it shall bee tormented euellastingly; because vniust anger is murder in Gods sight, as appeareth, Matth. 5. 22: and murderers shall not inherite the kingdom of God, but haue their portion in the lake which burneth with fire and brimstone, which is the second death: Reuel. 21. 8.

Matth. 5. 12.

Reuel. 21. 8.

Seeing therefore anger inflicteth on the soule the wound of sinne, and sinne vnlesse it be cured with the soueraigne salue of Christs merit, causeth death: let vs carefully arme our selues against the violence of this passion, and manfully repell this fierie dart, with the shield of faith. Yea let vs so strongly curbe it in with the raines of reason, that no outward iniurie pricketh it forward to seeke vniust reuenge. For as we would condemne him of follie, who when a wrong were offered him by another, should in reuenge wound his owne bodie: so more foolish is hee to bee esteemed, who when another offereth him iniurie doth in seeking cruell and vniust reuenge wound his soule with sin.

And so much for the euils which anger bringeth to a mans selfe. Now wee are to intreate of the euils which it bringeth to our neighbour. First it ouerthroweth that excellent and comfortable vertue to mankind, true friendship; for there was neuer any friendship so inuiolable, which anger (if it were admitted) hath not violated. And hence it is that wise Salomon counselleth vs, not to make friendship with an angrie man, because he will bee sure to breake it: Pro. 22. 24. Well therefore may that speech of *Inno* to *Alecto* be applied to anger:

§. Sect. 9.

The euils
which anger
bringeth to our
neighbour.
1. It ouerthroweth all
friendship.

Prou. 22. 24.

*Tu potes unanimes armare in praelia fratres,
atque odij versare domos:*

*Virg. Aeneid.
lib. 7.*

Thou it is who canst arme most louing brethren one against the other, and ouerthrow whole houses and families with contentious discord.

Secondly, it prouoketh to offer all indignities and wrongs to a mans neighbour; as also to reuenge the smallest iniuries without all proportion. For men incensed with anger will wittingly and willingly reuenge those iniuries, which haue vnwittingly and vnwillingly been offered; for angry words

§. Sect. 10.

2. It prouoketh
men to offer
iniurie.

words they will giue blowes, for blowes wounds, and for wounds death. And therefore the Wise man saith; *That anger is cruell, and wrath is raging*: Prou. 27. 4. Yea it prouoketh men not onely to reuenge small iniuries; but also no iniuries; for anger rageth euen against the innocents, and that oftentimes because they are innocent, and but too vertuous, as the furious man imagineth. And this is euident in the example of *Cains* anger against *Abel*; *Sauls* against *Jonathan* and *Dauid*; *Nebuchadnezzars* against the three children; *Herods* against the innocents; the Scribes and Pharises against *Christ*, as before I proued.

Anger most hurtfull to a mans owne familie.

But as anger causeth men to be hurtfull to all others, so especially to those whom they should most loue, cherish, and defend, that is, they who are of a mans owne familie: who because they are necessarilie conuersant with them, are continuallie subiect, and euen exposed to their surie and outrage: the wife to their bitter speeches (if they doe not worse, that is, like mad men beate their owne flesh), the children to furious and vnreasonable correction, the seruants not onelie to reuiling speeches, but also to cruell stripes and blowes: so that (as one saith well) we may know an angrie man, if wee but looke in the faces of his seruants, namely, by their scarres and bruises.

Plutarcho de cohib. irac.

h. Sect. II.

The euils which anger bringeth to common-wealths.

And so much for the priuate euils which accompanie vniust anger. Now we are to speake of the publike. Vniust anger is the cause of all tumults and vprores, seditions and conspiracies, massacres and bloodie wars, yea the ouerthrow and confusion of all cities and common-wealths. It is the cause which inciteth the Magistrate against the subiect, and the subiect against the Magistrate, the Prince against the people, and the people against the Prince, kingdome against kingdome, and nation against nation: and that not onely vpon waightie causes, but also vpon trifling occasions. For as to make a furious and vnquenchable flame, it is not materiall how small the fire is that kindleth it, so the matter be apt to receiue it wherein it is kindled, for one coale is enough to burne a whole citie, if it fall among flaxe, and one sparke if it light in tinder or gunpowder; so it mattereth

not

not how small the cause is which inflameth anger, for if the minde which receiueth it be subiect to be inflamed, it is sufficient to set on fire and consume whole Kingdomes and Common wealths, especially if power be correspondent to the violence of the affection.

Infinite examples might be brought to make this manifest: as of *Simeon* and *Leuie*, who in their anger put a whole Cittie to the sword, though their quarrell were but to one man. Of *Abimelech*, who in his fury destroyed all the cittie of *Sichem*; of *Saul* destroying *Nob*; of *Haman* who being incensed onely against *Mordecai*, laide a plot for the destruction of the whole nation of the Iewes. But I shall not neede to stand vpon it, seeing not onely the booke of God, but also auncient histories, yea euen our owne Chronicles and daily experience, doe make this but too eident.

You see then the manifold euils which waite vpon this raging disease of the minde, vniust anger; for it is not onely a deadly impostume breaking out in our selues, but also an infectious and contagious plague, which destroyeth whole peoples and common wealths. With how great care therefore should wee vse all good meanes and wholesome remedies, to preuent or cure such a dangerous disease?

CHAP. VII.

The remedies of vniust Anger.

THe remedies against anger are of two sorts: first, those which cure anger in our selues; secondly, those which cure it in others; and they both are of two kindes: first, such as preuent anger and preserve vs from falling into it: secondly, such as free vs from it after it hath taken place. For anger is a disease of the minde: as therefore wise Physicians thinke it the better & safer course to preserve health and preuent sicknesse, then to remove the disease after it

We must first
seek to prevent
anger.

Sen. epi. 119

hath taken possession of the body, so the best course in
nistring spirituall Phisick, is to preserve the soule from vice,
rather then to purge it away after it hath infected it, for *Vis-
tia facilius repelluntur, quam expelluntur*, Vices are more ea-
sily kept from entrance, then thrust out after they are entred:
for as the common prouerbe is, there are but twelue points
in the law, and possession is as good as eleuen of them. If
therefore anger haue gotten possession, we shall hardly dis-
possesse it: It is our soules mortall enemie; as therefore we
first seeke to keepe the enemie from entring the frontiers of
our country, but if hee be entred, as soone as we can to ex-
pell him, so we must first endeaour to repel anger by stop-
ping the passages of our harts, that it may haue no entrance,
but if it haue taken place, quickly to expell and remoue it.
For if we suffer it to fortifie it selfe, it will grow so strong
and violent, that we shall be vnable to dislodge it. And as in
a siege of a Cittie the Citizens provide all things necessary
for their defence before the assault, that the enemie when he
approbeth the wals, may not take them vnprovided; so if we
will repell anger when it commeth, wee are to fortifie and
arme our selues against it before it comes: for if it take vs
vnprovided, it will easily make entrance, and more easily
overcome vs.

Let vs therefore first of all endeaour to vse all good means
by which we may prevent anger: for if it haue once gotten
hold of vs, it will easily plunge vs headlong into violence
and fury, whereas we may with greater facility prevent the
danger before we fall into it. For as experience teacheth vs,
a man may easily contayne himselfe from running downe
the hill, while hee is on the toppe, but after he is entred in-
to a full race, hee cannot stay himselfe before he commeth
to the bottome: so it is more easie for any to abstaine from
running into anger, then to contayne himselfe when he is in
the race, from falling into the bottome of fury.

Self. 2

The meanes
to prevent vn-
iust anger.

Let vs then see the meanes how to prevent anger: the
first remedy is by taking away the causes thereof, for *sublatâ
causâ*

causa tollitur effectum, The cause being taken away the effect ceaseth. The causes thereof are to be removed.

The first cause of anger, is selfe loue: if therefore wee would not fall into anger, we must labour to bannish selfe loue, and to follow the rule of charities, *Come our neighbours as our selues, and doe nothing vnto them, which wee would not haue them do vnto vs.* Before therefore we let the reines loose vnto our anger, let vs set our selues in the place of him with whom we are angry, and consider how we would desire to be vsed if we had so offended, and in like manner are we to behaue our selues towards him. So shall we not aggrauate those iniuries which are offered vs, and extenuate those which we offer others, so shall we not haue our iudgement ouer-ballanced with an vnequall affection, so shall wee not bee incensed for suffering that, which wee haue often offered.

The second cause of anger is pride and hautesse of spirit: if therefore we would not fall into anger, we are to subdue pride, and labour for the contrary grace of humilitie. For they who would bee meeke with our Saviour Christ, must also learne of him the lesson of true humilitie, *Math. 11. 29. Learne of me, for I am meeke and lowly of hart.* It we would lay aside that arrogant conceit which we haue of our selues, and the ouerweening opinion of our owne excellencies, if we would consider with *Abraham* that we are but dust and ashes, and with *Dauid*, that wee are wormes and no men; or if we would in sincerity of hart say with *Iob*, *Vnto Psal. 22. 6. corruption, thou art my father, and vnto the worme, thou art my mother, and my sister.* If wee would but remember that by our sinnes committed against God and our neighbour, we haue deserued not onely contumelies and wrongs, but also eternall death of body and soule; we would not so easely bee prouoked to anger vpon euery trifling occasion, nor thinke it any great disparagement to endure lesser iniuries, seeing we haue deserued farre greater.

The third cause is Couetousnesse, which vice wee must banish

banish out of our hearts, if we would not be overcome with vniust anger, so shall wee not gape after great preferments, nor expect much; and consequently, we shall not be disturbed with vnquietnesse, nor incensed with anger, when wee come short of our hopes. So shall we not intermeddle with euery domesticall trifle, but commit some thing to the care of Seruants, some thing to Children, and most of all to the Wife, who is a ioynt gouernour in this little common wealth. And if any thing miscarry vnder any of their hands, we will not so much looke to the meanes, as to the supream cause, the prouidence of God, considering that if he build not the house, they labour in vaine that build it, if he blesse not their labours they cannot prosper.

Psal: 127. 1

Sect. 5.

4. Luxurious
nicenesse.

The fourth cause is luxuriousnesse and curious nicenesse; if therefore we would subdue anger, we must subdue this vice also, and labour to attaine vnto decent homelines, the Nurse of good hospitality, and the preseruer of peace and quietnesse, for if with our first parents *Adam* and *Eue*, we were clothed with skinnes, that is, with meane attyre, wee would not be so easily prouoked to anger if a spotte or wrinkle be found vpon our garments, if with them wee did feed vpon roots and hearbs, we would not eate with surfetted and cloyed appetites, and consequently (our meates being faused with hunger) our tastes would not bee so wantonly curious, that no ordinary cookery can please them, If with *Abraham* we dwelled in tents like Pilgrimes, we would not be so nice in decking our houses, nor so angry for a copwed: If with *Jacob* we had the earth for our bed, a stone for our pillow, and the skye for our Canopy, wee would not be so much displeased for the hardnesse of a fetherbed, or vneasinesse of a doune lodging: take away therefore luxurious nicenesse, and you shall take away also the most common cause of vniust anger.

Sect. 6.

5. Curiositie.

The fift cause of vniust anger, is vaine curiositie in desiring to heare and see all things. If therefore we would auoid anger, we are to abandon this troublesome companion needlesse

needlesse curiositie. For many things will neither grieve nor hurt vs, if we neuer heare nor see them. Whereas he that busily inquireth what is said against him in every company, he that listneth at every doore, and vnder every wall, he that rippeth vp ill words spoken against him in secret, doth both disquiet himselfe with anger, and make his owne faults more publike. *Antigonus* when he heard two of his subiects speaking euill of him in the night neare his Tent, called vnto them, willing them to go further off least the king should heare them. Whose example if we would follow, our anger would not so much vex our selues, nor trouble others.

The sixth cause is to haue open eares to every tale-bearer, *Self. 7.* and credulous hearts to beleeeue them. For it is the nature of *6. Credulitie.* men, to be most desirous of hearing that which most displeaseth them, *Et libenter credere quæ inuicem audiunt,* willing *Senec. de ira.* ly to beleeeue those things which they are most sorry to *lib. 2. cap. 22.* heare. But if we would auoid vniust anger, wee must anoyd this vice also: *Multos absoluemus si caperimus ante iudicare Senec. de ira* *quam irasci,* wee shall acquit many, if wee will not be angry *lib. 3. cap. 29.* before we iudge. Let vs not therefore suffer execution to goe before iudgement, but rather deferre our more seuerer censure, till time haue revealed the truth, considering that it is most vsuall with men to report vntruthes, some that they may deceiue thee; some because they are deceiued themselves; some because they would set friends at variance; some in their accusation will faine an iniury offered vs, that they may take occasion to shew their sorrow, because it was offered; but scarce any of them will stand to that which they haue spoken. And therefore let vs not be angry before wee iudge, nor iudge before we heare both parties: for what iniustice is it to haue both eares open to an accusation, and both shut to an excuse? to proceed to sentence of condemnation before we aske the party accused, what he can say for himselfe? what greater wrong then to beleeeue in secret, and to be angry openly?

The last cause of vniust anger, is want of meditation *Self. 8.*

7. Want of meditation concerning humane infirmities.

concerning humane infirmities, eyther those which are common to all mankind, or those which are more proper and peculiar to our selues. If therefore, we would be restrained from anger, we must often thinke of this contagious leprosie of originall sinne, which hath so generally infected all the sonnes of *Adam*, that there remaineth nothing in vs but pollution and filthines. And then as one infected with the plague, is not offended with him that is subiect to the same infection: As the *Lazar* doth neyther with scorne nor choller, but rather with pittie and compassion behold the sores of his fellow: so the plague and sore of sinne which wee see in another, will not make vs angry with the party vvhich is infected and visited, but rather in commiseration and pittie to vse all good meanes vvhetherby he may be cured, if we consider that this plague and sore of sinne is so vniuersall that it hath infected all mankind.

*Plutarch de
colib. irac.*

When word was brought to *Anaxagoras* that his son was dead, he was not much moued with the newes, because (as hee said) he knew and had considered long before that his sonne was mortall: so if we would consider and meditate on humane frailtie and infirmities, wee should not bee so much vexed when they shew themselves, because they would not happen beyond our expectation. If he that hireth a seruant, would thinke with himselfe, that he hireth one vvhose is not free from faults, if he that choseth a friend would then consider that he hath his wants and imperfections: If he that marryeth a vvhife would remember that he marryeth a woman, and therefore one subiect to infirmities: neither the small faults of his seruants, nor imperfections of his friends, nor infirmities of his vvhife would easily prouoke him to choller and fury, seeing he did not come short of his reckoning.

*Plutarch de
colib. irac.*

Moreouer we are to meditate vpon our owne peculiar infirmities and vvhats, and before wee are angry with another to enter into our selues, and to say vvvith *Plato: Nuncubi & ego talis?* haue not I also offended in this, or in that which

is worse? am I cleare from offering the like iniuries or greater to my brethren? Alas no, but though I were, yet how often haue I prouoked God to anger by my sinnes? for which great debt how can I craue pardon, if I cruelly exact euery trifle of my fellow seruant? Thus if we would speake vnto our owne consciences in the presence of God, we would not so easily be incited to anger and reuenge, seeing we our selues doe many things which neede pardon, and our greater faultes might serue to excuse those which are lesse in others, if we would but looke vpon them: for no man without blushing could extremely punish those faults in his neighbour, for which he shall neede to craue pardon himselfe.

And so much concerning the first remedie of anger, which is by remouing the causes thereof.

*The second meanes to subdue anger, is to labour
for patience.*

CHAP. VIII.

THe second meanes to subdue anger, is to labour for *Seel. 1.*
the contrary vertue of patience and long suffering. All things hap-
pen by Gods
And to this end we are first to consider that nothing hap-
peneth vnto vs without Gods all seeing prouidence, who
if wee bee his children will dispose of euery thing for our
good. Why therefore should we vex our selues with an-
ger, seeing God will turne the iniuries of men into bles-
sings? let vs rather when any wrong is offered vs, which we
cannot by iust and lawfull meanes auoyde, say with our sa-
uiour Christ, *Iohn. 18. 11. should not I drinke of the cup which Ioh. 18. 11.*
my father hath prouided for me? Should I be angry with the
cup because the Phisicke is bitter? or with the hand where-
by it is conuayed vnto me? My heauenly father correcteth
me for my good and amendment, I will not therefore bee
angry

angry with the rod wherewith I am beate, but rather looke to the hand which inflicteth the chastisement, and I will say with *Dauid. Psal. 139. 10. I am dumbe and doe not open my mouth because thou doest it.* Otherwise I should commit as great folly as he who is angry with the staffe wherewith he is beaten, and neuer regardeth the smiter, and shew my selfe as mad as the dogge, who looketh not to the caster, but wreaketh his anger by biting the stone.

Self. 2.

Our iniuries
receiued lesse
then our sinnes
haue deserued.

Secondly, we are to consider that the iniuries which we haue receiued are much lesse then by our sinnes wee haue deserued; for they are but light, or if not light yet momentary, but our sinnes haue deserued infinite and eternall punishments. If therefore the Lord vse these earthly rods to correct our sinnes, wee are rather to admire his mercy then to be angry at so gentle chastizement; let vs therefore looke vpon our sinnes and not vpon our punishment, and so shall we patiently beare the injury offered, as sent from God, because in respect of him it is no iniury; and not as it is inflicted by man, and bee ready to follow the example of *Dauid*, who when hee was iniuriously abused by *Shemei*, was not prouoked by anger to take reuenge, because he looked not vpon *Shemei*, as being but the instrument, but vpon God who was the author, *2 Sam. 16. 10. 11.*

1 Sam. 16.

10. 11.

Self. 3.

3. Meanes to
meditate on
Christs passion

The third meanes to subdue anger by arming vs with patience, is to call continually to remembrance the bitter passion and sufferings of Christ for our sinnes. For if wee consider how patiently he indured scoffes and reproaches, rayling and reuiling, buffeting and scourging, yea death it selfe, and the anger of God more grieuous then death, not for any demerit of his, but for our sakes; we may easily suffer such small iniuries as are offered vnto vs by men, at our sauiour Christs request, seeing vve haue deserued far greater. As therefore those which vvere slung vvith the fiery serpents, vvere healed if they did looke vp to the brasen serpent, which vvas erected to this end: so if this fiery serpent of vniust anger haue slung vs, and the burning poyson thereof

Mat. 5. 39.

Num. 21. 8.

thereof hath inflamed vs, let vs cast the eyes. of our soules vpon the true brasen serpent our sauour Christ, hanging vpon the crosse, and suffering the vvrath of God due to our sinnes, and so the heate of our vvrath and anger vwill soone be cured and cooled.

The fourth meanes to vvorke patience and repell anger, is to consider the necessitie hereof, for if the loue of our brethren be not of more force to restraine vs from reuenge, then anger to prouoke vs thereunto, vve can haue no assurance that we are the Children of God, *1 Iohn 3. 10. In this are the children of God knowne, and the children of the diuell, whosoener doth not righteousness, is not of God, neither he that loueth not his brother. So Verse 15. Whosoener hateth his brother is a man-slayer, and no man-slayer hath eternall life abiding in him.* Self. 4
4 The necessity of this duty.
1 Iohn 3. 10
15

But some vwill say, though I am rashly angry, yet may I loue my brother. I answer vwith the Apostle. *1 Cor. 13. 4-7. 1 Cor 13. 4.* that loue both suffereth long and suffereth all things; and therefore they want this loue vwho vwill suffer nothing, and be prouoked euery minute; nay he saith expressly in the fift verse, *that loue is not prouoked to anger*, that is, to rash and vniust anger; and therefore they are destitute of loue, vwho are so easily prouoked. 7

Secondly, it is most necessary to subdue anger, because vwhile vve remaine therein vve can haue no assurance that our prayers are acceptably heard of God; not onely because vve pray so to be forgien as we forgie, and therefore if we retaine our anger towards our brethren, vve pray that God will retaine his towards vs; but also because our Sauour expressly telleth vs, *That if we doe not remit men their trespasses, our heavenly Father will not forgie vs our sinnes. Mat. 6. 15 Mat. 6. 15* And that with what measure we mete vnto others, it shall be measured vnto vs again, *Mat. 7. 2. Let vs remember the parable of the seruant, vwho being forgien ten thousand talents, and after exacting with all crueltie of his fellow seruant an hundred pence, vvas cast into the prison of viter darkenes. Mat. 18. 23*

Mat. 18. 23. Mar. 18. 23. Whereby thus much is vnderstood, that if we will not forgiue iniuries to our brethren, seeing the Lord hath forgiuen our infinite hainous sinnes, we shall be vsed likethat mercilesse and cruell seruant. And therefore let vs follow the counsell of the Apostle Ephes. 4. 32. Be courteous one to another and tender hearted, freely forgiuing one another, euen as God for Christs sake freely forgane you. And so much for the necessity of this duty.

Seft. 5.

The examples
of patience in
others.

The fift meanes to arme vs with patience against the assaults of anger, is that we propound vnto our selues the examples of others : for the looking vpon greene coulour is not more foueraigne for those who are troubled with inflammation of the eyes, then the beholding of the clemency and patience of others, is for those whose hearts are inflamed with anger. First therefore, let vs set before vs the example of God himselfe, who is *mercifull, gracious, and slow to anger*, as himselfe describeth himselfe, *Exod. 34. 6.* And hereof the Prophet *Dauid* tasted by often experience, and therefore he saith likewise, *Psal. 103. 8. The Lord is full of compassion and mercy, slow to anger and of great kindnesse.* And as he is not easily prouoked to anger, so being prouoked his anger lasteth not long; for *he will not alway chide, nor keepe his anger for ener*, as it is verse 9. Nay no sooner can wee knock at the gate of his mercy, but he is ready to open, as he hath promised, *Mat. 7. 7.* If therefore we would resemble our heavenly father, and so approue our selues to be his children, we must learne to imitate his patience and long suffering.

Secondly, we are to propound vnto vs the example of our Saujour Christ, the liuely character and expresse image of his father, as he exhorteth vs. *Mat. 11. 29. Learne of me for I am meeke and lowly of hart, and you shall finde rest to your soules.* What this meeknesse was, *Peter telleth vs. 1 Peter 2. 22. Though he were free from sinne, and had no guile found in his mouth, yet when he was reuiled, he reuiled not againe, and when he suffered he threatened not.* Though in respect of his infinite

Exod. 34.6

Psal. 103.8

Mat. 7.7.

Mat. 11. 29

1 *Pet.* 2. 2.

in finite power, he was able not onely to haue threatned, but also to haue vtterly destroyed his enimies. If therefore Christ was so milde and patient, who vvas free from sinne, surely much more should we be (if it were possible) who by our sinnes haue deserued the greatest iniuries, yea, eternall death.

But if these examples be too high for our imitation, let vs cast the eyes of our mindes vpon the patience and long suffering of our fellow brethren. As of *Abraham*, vwho when iust cause of offence was offered by *Lot* and his shepherds, was rather content to part from his right, then hee would haue any discord and dissention, *Gen. 13. 8.* Of *Moses*, who then was ready to pray for the people, when they were ready to stone him, *Exod. 17. 4. 11.* Of *David* who hauing reuenge in his owne hand, when he was provoked by the outrageous iniuries of *Shemei*, did notwithstanding containe himselfe, *2 Sam. 16. 10.* and of *Stephen*, who when the stones flew about his eares, prayed for his enimies that threw them at him, *Acts 7. 60.*

Or if these examples will not moue vs to the loue of mildnes and patience, let vs set before our eyes those men which are subiect to the fury of anger, and so shall wee easily discern in others what an vgly and brutish vice it is in our selues. One saith, that if an angry man would looke himselfe in a glasse in the midst of his fury, hee would appeare so horrible in his owne sight, that it would be a notable means to worke an hatred in his heart, of so deformed a vice; but for as much as angry men will hardly bee brought to this while they continue in their rage, or if they could, they haue somewhat relented already, and so the copy of their countenance is chaunged; or though it were not, the fury of their affection so cloudeth the iudgement of reason, that they thinke all things become them which they doe in their passion: Let vs therefore follow the example of the *Spartians*, who would cause their children to looke vpon their *Hellors* and slaues when they were drunken, that they might bee

brought into detestation of so vggly a vice, when they beheld the beastlinesse thereof in others: So let vs set before our eyes other men, while they be in their furie, and consider how it deformeth the body, and disableth the minde, the lamentable tragedies which it acteth, and follies which it committeth; and the vggly deformitie, ioyned with brutish folly, must needes moue vs to hate so foule a vice.

Self. 6.

6 To abstaine from multitude of businesse.

The sixth meanes, is to abstayne from multitude of businesse, because not onely the minde is distracted and disturbed therewith, & so made a fit Inne for anger to lodge in, but also because in such aboundance of businesse, some things of necessity will miscarry, & among such a multitude of Irons, some will burne, and so inflame the minde to anger.

Self. 7.

7. To abstaine from contentious controuersies.

Seneca. lib. 3. de ira. cap. 8.

The seaueth meanes, is to auoide contentious controuersies; for *facilius est a certamine abstinere quam abducere*, howsoeuer it bee very easie to abstaine from them before they are begunne, yet after a man is entred into them, he cannot easilie giue them ouer. Because he thinketh that it will derogate from his wit and iudgement, if he be forced to yeeld though it be to a truth: and besides men naturally desire to bring others to be of their opinion, and therefore they will vse great earnestnesse to perswade, and oftentimes burst out into anger and furie, if they cannot obtayne their desire.

Self. 8.

8. To auoyde the company of chollick men

Prou. 22. 24.

The eight meanes, to prevent anger, is to auoyde the company of those who are angry and chollerick: because men will easily be infected with their contagion. And this Salomon teacheth vs. *Pro. 22. 24. Make no friendship with an angry man, neither goe with the furious man, least thou learne his wayes, and receiue destruction to thy soule.* And also because they are likely to be prouoked by them, and to receiue the heat of their flame. For as one sticke of wood being set on fire, doth kindle that also which is next vnto it: So one man being inflamed with anger, inflameth them also who are neere about him, with his prouocations.

Self. 9.

9. To bridle anger for a day.

Lastly, those who finde themselves by nature prone to anger, are to labour, and as it were to vow vwith themselves, that

that they will containe their furie for one day, whatsoeuer occasion shall be offered, and after that another, and a third, and so by little and little they shall attaine vnto an habit of patience, and custome will alter nature.

CHAP. IX.

The remedies to expell or bridle Anger.

AND so much for those meanes and remedies, whereby we may preuent and repell anger, before we fall into it. Now in the next place I will set downe, how we are to behaue our selues after that anger hath made an entrance, and taken place in vs. And this the Apostle teacheth vs in the restraint: *Let not the Sunne goe downe on your wrath.* That is, if through infirmitie ye fall into vniust anger, yet continue not in it, but rather abandon this corrupt affection with all possible speede. So that our anger must not sleepe with vs, and after we awake, awake also; wee must not vse it like our garments, lay it aside ouernight, with a purpose to take it againe the next day: but rather wee are to put it off like the old man, with full resolution neuer againe to entertaine or assume it, or like some polluted ragges which are not vworth the vweare. And this must wee doe not once or twise, but if euery day vvith the Sunne anger arise in our harts, wee are euery day to dislodge and expell it, before the Sunne going downe. And as the night doth coole the heat which in the day time the Sunne hath made; so must it also quench the flames of anger kindled in our harts. And not without great reason hee requireth that before night commeth we abandon anger, for otherwise wee shall giue place to the diuels tentations, as hee intimateth in the words following: for hauing exhorted vs not to let the Sun goe downe on our wrath, he presently addeth, *neither giue place to the Diuell.* Noting thereby that they who doe not

Secl. 1.

*The danger of
anger retained.*

1 Pet. 5. 8.

onely entertaine anger in the day, but also lodge it in the night, doe thereby lay themselves open to the fiery darts of Sathan. For he continually goeth about like a roaring Lyon, seeking whom he may deuoure. And vwhen he findeth such as haue retained anger euen in their beds, thinking them a fit pray, he approcheth and vwith his bellowes offury he more inflameth the fire of anger, till it blazeth out into furious reuenge: he aggravateth the iniury received, telling them that if they put vp such an indignity, they will expose themselves to the like, or for suffering this, loose all their credit and reputation, by incurring the note of cowardize. And so hauing wrought in their hearts a full resolution to take reuenge, in the next place he putteth into their heads the most fit means and oportunitie of performing it with all rage and cruelty. And so often times it commeth to passe that when they arise, they put that in practise, which they haue deuised lying vpon their pillow.

To prevent therefore so great an euill; if wee cannot altogether repell anger, yet let vs soone expell it. For though at the first it be but a small sparke, yet if it be nourished it will quickly increafe to a furious flame. As therefore when a house is newly set on fire, men labour earnestly, and with all speed to quench it, before it haue taken hold of the main postes and great beames; otherwise it will be too late afterward, when it is increased to his full strength: so when our hearts are first set on fire with anger, we are presently to quench it with the water of the spirit, for after we are thoroughly enflamed, it vwill be too late to apply any remedie till the flame haue spent it selfe.

Obiection.

But some will say, I fall into anger many times when I neuer meane it, and it hath overcome me before I am aware; how therefore should I prevent that which I doe not foresee, or free my selfe from it, seeing it violently over-ruleth me?

Answer.

To the first I answer, that if we carefully vvatch ouer our selues, vve shall easily perceiue vwhen vve are inclining
to

to anger : for as there are many signes vvhich goe before a storme, and many symptomes, vvhich discouer diseases before we fall into them : so wee may easily discerne in our selues many notes and signes, of this tempestuous storme and raging feuer of the minde, Vniust Anger.

To the other I answered, that anger doth not presently as soone as it is entered into the heart ouer-rule vs, before it be growne to greater strength then it hath at the first, for as the greatest fire hath but a small beginning, and vvhien it is but begun, is easily quenched : so the most furious anger attaineth not to his full strength at the first entrance, but by little and little increaseth like a flame, by taking hold of new matter. And therefore howsoever after it hath vvholy inflamed a man, it is most hardly quenched, yet in the beginning thereof, it is easily suppressed.

But let vs see the meanes how vve may subdue anger after it hath giuen the assault. The first meanes is by withdrawing the food from it, vvhewith it is nourished : for as the greatest fire if new matter be not supplied vwill of it selfe goe out : so the most furious anger vwill soone be mitigated, if it bee not continually nourished vwith a new supply of matter.

See 3.

The first means
to withdraw
the food thereof

The chiefe nourishment vvhichby anger is nourished and increased, is multiplying of words, for though the injury at the first be small, yet if either it be aggrauated by him that suffereth it, or defended by him that offereth it, it incenseth men to great anger. Well therefore in this respect may words be said to be but winde; for as nothing sooner then winde causeth a small sparke to burst out into a furious flame : so nothing sooner doth cause a small sparke of anger increase to a raging flame of reuenge, then the vvinde of wordes. We are not therefore to imagine with some, that we can disgorge our stomackes of anger by vomiting our spleene in bitter words; for they do not onely in their owne nature whet and sharpen our owne affections, but also prouoke the other, with vvhom we are offended to requite vs
with

Multiplying of
words the chief
food of anger.

*Plutarch de
cohib. irac.*

with the like, and so to adde new matter to the old flame. As well therefore may we think to quench the fire with wood, as anger with words, for as wood is the nourishment of the fire, so words are the nourishment of anger. Let vs rather in our anger imitate the wise *Socrates*, vvhho vvhen he vvvas most angry, vsed most modestly, mildenesse of speech, and lownes of voyce, and so withdrawing the nourishment from the fire of anger, it vvill soone of it selfe be extinguished.

Self. 3.

The second
means to vvith-
draw a mans
self out of com-
pany.

1 Sam. 20.

34.

The second meanes to subdue anger, is to get out of the company of others, especially of them vvho have offended vs, according to the example of *Jonathan*, *1 Sam. 20. 34.* who being iustly prouoked by his vniust and cruell father, rose from the table and departed, least by his fathers prouocations, he might haue done or said that which did not be- seeme him: vvhoose practise if vve vvould imitate, vve shall not onely appease our anger by removing out of our sight the obiekt and cause thereof, and preuent further occasions of increasing it, but also cover our infirmities, which other- wise vve should discover by the violence of the passion.

As therefore they who are vexed with the falling sicknes, (if they cannot by their owne ordinary remedies preuent their fit) will go out of the company of others, that falling se- cretly, they may haue no vvitnesse of their deformitie: so they who are not able to curbe in their anger, with the reyne of reason, vvare best to withdraw themselues, and to keepe private, while their fit lasteth: that so they may hide the vg- lineesse of their vice, which being seene doth often moue their aduersaries to scorne and laughter, and their friends to sor- row and pittie. And this is made a note of a vvise man by *Pro. 12. 16.* the vviseest. *Pro. 12. 16.* *A foole in a day shall be knowne by his anger, but he that conereth his shame is vvise.*

Self. 4.

The third
meanes to re-
strain it for a
while from
bursting out
into fury.

The third meanes to vanquish anger, is for a while to bridle and restraine it from bursting out into present re- uenge. For if we resist it in the first encounter, we shall finde the strength thereof much weakened, and this the wise *Athenodorus* knew well; who being to depart from *Augustus*,

was.

was requested by him that hee would leaue behinde him some good instruction, for the well gouerning of his Empire: to whom he gaue this counsaile, that he should doe nothing in his anger, before hee had numbred on his fingers the letters of the Greeke Alphabet. An example hereof we haue in *Socrates*, who finding his anger incensed against his seruant, deferred to take correction, saying: *I would beat thee if I were not angry.* And also in *Plato*, who being prouoked to anger by some notable fault committed by his seruant, tooke a cudgell into his hands, and held it ouer him a good space, as if he would haue stroken; And being asked of his friend *Spensippus*, vvhhat hee meant by such kinde of action. O (sayd he) *Exigo pœna ab homine iracundo.* I take punishment of one who is angry: meaning of himselfe, by bridling his affection. If then the heathen could thus defer and curbe in their vnruely passions: who had onely the small glimpse of natures light, and heathen Philosophie to direct them; let vs be ashamed to come behinde them, seeing we haue not onely that, but also the bright sunne shine of the word of God to guide vs.

And that we may the rather be moued to abstaine from sodaine and desperate resolutions when our anger is prouoked, let vs consider that we are in great danger to doe those things in a moment, which we shall repent our whole lifes; for *Ira brevis furor*, Anger is a short madnesse. That in such shortnesse of time we cannot rightly examine the circumstances of the matter, which in such cases are most materiall, whereas *veritatem dies aperiet*, Truth is the daughter of time, and will bring all to light. *Quicquid volest quale sit scire tempore trade.* *Nihil diligenter in fluctu cernitur.* What-soeuer thou wouldest be perfectly informed of, commit it to time, for nothing is thoroughly knowne on the sodaine. That it is a foule shame, first to be angry, and then to iudge, first to take punishment, and then to examine the cause; that is to say, whether hath offended, he that taketh punishment, or he on whom it is inflicted: whereas in proceesse of

time the truth will appeare, whether reuenge may be more iustly taken or omitted. And then if after due examination he inflict deserved punishment, it will bee more effectuall for the reformation of the offender, when hee seeth that it doth rather proceede from true iudgement; then from the spleene. As therefore *Phocion* said to the *Athenians*, when by hearing of *Alexanders* death, they were thereby moued to vse more vnbrideled speeches, and insolent practises.

*Plutarch de
cohib. irac.*

O ye *Athenians* if *Alexander* be dead to day, he will be dead to morrow also; And therefore you may well deferre these courses, till ye be fully informed in the truth: for may I say to the angry man: doe not so hastily reuenge thy selfe on thy inferiours, for if it be a fault to day, it will bee a fault to morrow also: and as one saith, *Potest parua dilata exigi, non potest exalta reuocari*, punishment delayed may be inflicted, but being inflicted it cannot be recalled. *Non peribit potestas ista si differatur. Sine id tempus veniat quo ipsi subeantur.* Thy

*Senec. de ira
lib. 2. cap. 23.*

*Senec. de ira
lib. 3. cap. 32.*

power to punish being deferred is not lost: let it therefore so long be delayed, till thy selfe may commaund the punishment to be inflicted, and not thy passion of anger.

Sect. 5.

The fourth
meanes.

The fourth meanes to subdue anger is this: let the angry man thinke with himselfe whether hee is purposed euer or neuer, to lay aside his anger. If euer, how much better were it that hee should leaue his anger, then that it should leaue him: that he should vanquish it, then that it should be overcome of it selfe: that hee should quench it with the water of the spirit, then that it should last vntill it burne out: for not onely this but all other passions will in time tyre themselves, and fall downe with their owne ruine. But if they purpose to live in perpetuall enmitie, let them consider that they nourish in themselves a *Viper*, which will fret out their own bowels. For who receiue more vexation, griefe and disquietnesse by anger then himselfe, who is subiect to the passion: and what doth sooner cut off the thread of life, then the sharpnesse of fretting griefe: Lastly, let him thinke with himselfe what good time he spendeth in a bad matter, which

which being so short and precious, should be more esteemed and better imployed; as in seeking to get friends, and not to loose them, being gotten, by vniust anger, in pacifying and reconciling enimies, rather then exasperating them by offering new iniuries; in performing the works of charitie & christianity, that so we may heare at the latter day that comfortable sentence: *Come ye blessed and inherite the kingdome prepared for you: For I was an hungred and you gaue me meate,* &c. rather then in acting the works of the flesh, among which anger is numbred, *Gal. 5. 20.* which who so commit *Gal. 5. 20* shall not inherite the kingdome of God, but shall heare that fearefull sentence, *Goe ye cursed into euermlasting fire, which is prepared for the diuill and his Angels.* *Mat. 25. 41*

The last and chiefe meanes both to keepe vs from falling into anger, and to subdue it after it hath taken hold of vs, is earnest and heartie prayer vnto God, that hee would vouchsafe vs the gracious assistance of his holy spirit, whereby our affections may be so ruled and sanctified, that they being freed from naturall corruption, may be made fit and seruiceable for the setting forth of his glory, the good of our brethren, and the furthering of our owne saluation. For it is onely the water of the spirit, and the shield of faith, which is able to quench the fury of our passions; and prayer is a chief means to obtaine these spirituall graces at Gods hands. *Self. 6.* *The last means feruent prayer.* *Luke 11. 13*

CHAP. X.

The remedies to cure Anger in others.

ANd so much for the remedies which serue to cure anger in our selues: now we are to speake of the remedies whereby we may cure it in others. The first meanes to mitigate anger in another, is to vse silence: for as the fire cannot long continue if the wood be taken from it, so anger cannot long indure, if words and crosse answers bee not

multiplyed : whereas on the other side, crosse speeches and peruerse replies, make the chollericke man proceede from anger to rage, from folly to fury and madnesse. And this the

Prou. 62. 21 wife man teacheth vs. *Prou. 26. 21.* As the coale maketh burning coales and wood a fire so the contentious man is apt to kindle strife. So Chap. 30. and the last verse. As he that wringeth his nose causeth blood to come out : so hee that forceth wrath bringeth forth strife. By silent yeelding therefore thou

Prou. 30. 33 maist easily abate anothers anger, whereas crosse answers make it ragingly violent. For as the cannon shot looseth his force, if it light in soft earth or wooll, but dasheth the stony wall in peeces : so the violence of the most furious anger is abated when it is not resisted, but furiously rageth, where it findeth any opposition. And hence it is that *Plato* calleth anger *Nervus animi, qui & intenderentur acerbitate, & laxarentur mansuetudine* : The nerves or finewes of the mind, which are intended & made stiffe, with sharpnesse and bitterness, but slacke and easie, with curtesie and gentlenesse. If therefore thou wouldest pacifie anothers wrath, follow the counsaile of *Iesui* the Sonne of *Syrach*, Chap. 8. 4. Contend not with a man full of words, neither heape vp wood on his fire. Where he noteth, that as the wood increaseth the fire, so multiplying of words increaseth anger.

Eclui. 8. 4.

Secl. 2.

The second
meanes a soft
answere,

But silence is not alwayes expedient, especially when men haue a iust cause, and an honest excuse : for oftentimes the angry man will imagine, that silence argueth contempt, as though they were silent because they scorned to returne an answer. And therefore the second remedy, namely a soft and milde answer, eyther excusing their fault by shewing their innocency, or in all humblenesse confessing it, and craving pardon, is more fit phisicke to cure anger in some natures and dispositions. And this medicine the wise *Phisition* prescribeth vs, *Prou. 15. 1.* A soft answer putteth away wrath : but grievous words stir vp anger. So *Prou. 25. 15.* A prince is pacified by staying anger, and a soft tongue breaketh the bones, or as it is in the originall, a man of bone, that is, such an one as

Prou. 15. 1.

Prou. 25. 15

is most stiffe and obdurate. An example hereof we haue in *Abigaile*: who by her milde and discret speeches quickly *1 Sam. 25.* appeased *Danids* furious anger. 24.

As therefore Iron which is red hot, being dipped in cold water, presently looseth all his heate, and returneth to his naturall coldnesse: so is the heate of the hottest anger soone mitigated with a colde and milde answer. Whereas on the other side, crosse and vntoward speeches, maketh the least sparke of anger flame out into furie: as we may see in the example of *Moser*, who though he were the meekest man liuing on the earth, as it is *Num. 12. 3.* yet by the contentious *Num. 12. 3.* wrangling of the people, he was so pronoked to wrath, that he grievously offended God, by speaking vnadvisedly with his lips, as may appeare by comparing the twentieth chapter of *Numbers*, the 10 and 11 verses, with the 106 *Psal.* the *Num. 20. 10* 32 and 33 verses. As therefore if a man blow vpon a spark he maketh it increase to a flame, but if he spit vpon it hee *Psal. 106. 32* 11. quencth it, and both proceede out of the mouth: so hee that vttereth crosse answers, doth make the least spark of anger become furious rage, whereas milde and soft answers doe easily appease it. 33.

The last meanes, is after his anger is ouerpast to giue *Secl. 3.* him wholesome counsaile and good admonitions, whereby he may be taught the great euils which follow anger. For as *The third* it is not fit to minister *Phisicke* to a sicke patient, while hee *meanes discret* is in a fit of an ague, and therefore discret *Phisitions* rather *admonition.* make choise of their patients good day: so it is in vaine for a man to seeke the curing of anger by good counsaile, vnles he stay till the fit be passed ouer, and the heat of anger somewhat asswaged. For a man cannot, nor will not hearken to another mans reasons, while he is subiect to his owne passions. And as a man heareth nothing almost which is said when his house is on fire, for the noyse of the multitude, the crackling of the flame, and the perturbation of his owne minde: so the violence of this affection, and furie of this passion, doth make a man while he is in a fit of rage, deafe to

all reason. And therefore they are to be admonished when the fury hath somewhat spent it selfe, and the great evils of anger both in respect of their soules and bodies, their neighbours and friends, the Church and common wealth, are as it were in one view, to bee presented to their more sober meditations.

Mildnesse required in admonishing an angry man.

But they who admonish are to remember, that they vse all mildnesse and discretion in their admonition, least while they goe about to prevent anger for the time to come, they presently prouoke it. For if they bee too austere and rough in vsing too insolent inuectiues and bitter reprehensions, they doe not onely commit themselues a great absurditie, while in reprobuing anger they shew their own spleene, but also make their admonition altogether vnprofitable. Because the angry man (if he see them so sharp and seuer) will rather thinke how hee may defend his fault by aggravating the injuries which hee hath received, then eyther confesse it, to such a synick censurer, or labour to amend it. For as no man will suffer his wound to be searched by such a Surgeon as hath a rough hand, and a hard hart, neither will any patient commit himselfe to the cure of a forward and mercilesse Physitian: so no man can abide (and therefore much lesse an angry man) to haue his gauled faults, too much rubbed, or the wounds and diseases of his minde, healed and cured, with too sharpe a corrasive and loathsome potion of insolent and bitter words. They therefore who will angerly reprove anger, are no fit Physitions for them who are subiect to this passion. For to such they will either hide and dissemble their imperfections, rather sayning themselves well, then they will discover their disease to such a crabbed Physitian, or else they will iustifie, and defend them as lawfull and necessarie. And as the fearefull Snake, when hee hath no meanes to flye away, will turne againe, and desperately leape into the face of him that pursueth him: or as the timorous Stagge, when hee can escape no longer by running, maketh a stand, turning cowardly.

cowardly feare into desperate rage. So the angry man being so hardly pursued with sharpe inuestigations and bitter reprehensions, that he hath no euasion of excuse to couer his fault, nor hope of pittie by confessing it, doth as it were flye into the face of the reponer, by objecting his greater faults, that they may serue to extenuate his which are lesse. You (will hee say) who so sharply reprove me for my choller, haue other faults as great as this, and therefore you may doe well to cure your selfe before you become anothers Physition. Yea in this you would shew your selfe no more innocent, if you had the like occasion to shew your anger. And howsoeuer you seeme in your conuersation sweet and harmelesse, yet hee that should tast you would not finde you free from gaule, hee that should handle you somewhat roughly, would soone perceiue by his owne smart that you haue a sting, though you doe not thrust it out being not prouoked. In a word, the angry man will neuer cry *peccatus*, vnlesse afterwards with some confidence hee may adde *miserere* neyther will hee suffer his wounds to be cured by such an one, who by his rough handling will more vexe him, then pleasure him by the cure.

And so much for the remedies and medicines which we are to vse for the curing of anger, eyther in our selues or others, which I would wish every one who finde themselves subiect to this vnruely passion, carefully to apply vnto themselves: for as it will not benefite a sicke man to read his Physitions prescript, or to carry the medicine in his pocket, vnlesse hee take and receiue it according to his direction: so will this Physicke of the foule little auaille for the curing of anger, vnlesse it bee applyed to the heart, and Conscience. But seeing wee are not able so much as once to thinke a good thought, as of our selues, but it is God onely which worketh in vs both the will and the deede: let vs intreate the Lord vvho is the onely true Physition, that he will not onely vouchsafe to annoynt the blinde eyes
of

The conclusiō

2 Cor. 3. 5.

Phil. 2. 13.

of our vnderstanding with the precious eye salue of his ho-
ly Spirit, that wee may see the deformities of this and all
other disordered affections. And also that hee will with the
same spirit inable vs, to reforme and renewe them, that their
violence and fury being abated, and the corruption and
filthynesse of them being purged, cleansed and sanctified,
they may become fit and seruiceable for the setting forth of
his glory, the good of our brethren, and the furthering of
our eternall saluation. Which grace he vouchsafe vnto
vs, who dyed for vs, Iesus Christ the righteous, to
whom with the father and the holy Ghost,
be ascribed all honour and glory, prin-
cipalitie, power and dominion,
for euer and euer.

Amen.

FINIS.

